

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

WHEN Professor Huxley was at the height of his popularity as an anti-Christian apologist he entered upon a controversy with Mr. Gladstone about the miracles of the New Testament, and with unerring sagacity he chose for examination the healing of the demoniac. Others of the miracles are just as difficult to believe in. But this miracle offers peculiar opportunities for vulgar ridicule, and Professor Huxley knew how to take advantage of them. He called it the Gadarene Pig Affair. And from that day till now it has been felt that the man who dared to defend the story of the healing of the demoniac must have a considerable spirit of daring.

Yet that man has been found. The Rev. J. Alexander FINDLAY, M.A., is a scholar, thoroughly furnished with all modern instruments for weighing evidence, and fully aware of the latest criticism of the New Testament, and of its miracles. His book, *Jesus as They saw Him* (Epworth Press; 2s. net), is an exposition of the Gospel according to St. Mark, independent and scientific. Its scientific independence receives the weighty endorsement of Dr. Rendel Harris. 'These studies are not to be taken as an exhaustive review of what has been already said by others. They are fresh investigations with the aid of new instruments.' And Mr. FINDLAY believes in the Gadarene Pig Affair.

He does not once mention Professor Huxley. But at every step he exposes that very confident agnostic's ignorance. His first words are, 'With the Gerasene demoniac.' But Professor Huxley said 'Gadarene.' Did he really think that the evangelists were capable of making Gadara, a city six miles away from the sea of Galilee, the scene of the miracle? The scribe who first suggested it was as ignorant as the professor. The text had Gerasa. But the only Gerasa he knew was thirty miles from the lake. It was manifestly impossible that the pigs could have run thirty miles before they plunged into its waters. So he suggested Gadara. It does not seem to have occurred to Professor Huxley to inquire if there was, as we know there was, another place called Gerasa, the modern Kersa, on the very shore of the lake, from which it would be an accurate description to say that the swine 'rushed down a steep place into the sea.'

But this is a case of demon possession. Does Mr. FINDLAY believe in that? He does not need to believe in it. He does not need to believe that Jesus believed in it. Call it what you will. Mr. FINDLAY calls it a case of 'multiple personality'—a modern and quite scientific name for a scientifically recognized mental disorder. The point is that the man believed in it. The man himself believed that he was possessed with

demons. And Jesus had to cure the man with such a belief firmly fixed in him.

Mr. FINDLAY does not know whether Jesus believed in possession or not. But he says that in this scientific age we are coming to that belief. 'We who are appointed to live in an age which often seems to be demon-ridden are not so ready as were the men of the last generation to scout the idea as mere superstition.' More than that, he says that we are coming to the belief that the sins which we call 'animal sins' are more appropriately named than we imagined. But all that is beside the question. The question is, Did this lunatic believe that he was possessed by demons, and did he require for his healing some ocular proof that the demons had departed from him, such a proof as the sight of the swine plunging violently down that steep place into the sea?

What are your ideals? What do you live for? You are a Christian. Very well; what, as a Christian, do you live for? What are your Christian ideals? Miss Agnes S. PAUL, M.A., late Head-mistress of Clapham High School, offers a choice. You may take one or more and leave the rest. You had best take them all.

Miss PAUL has published, through the Student Christian Movement, a short series of addresses given at Clapham High School to students in training for teaching. The title is *Some Christian Ideals in the Teaching Profession* (3s. net). They are addresses to teachers. And they make one wonder how it can ever be that a teacher should be content to teach, or ever choose to be a teacher, without having Christian ideals. It may be that when the reading of this book is over the reader may be able to think himself back into a situation in which Christianity has no significance, or only an ornamental significance. But while the reading is going on it will be difficult for the most secular mind to withstand the impression that the teaching which is not the teaching of Christian

ideals is, at the very best of it, no better than a beating of the air.

What are Christian ideals? One of them is a sense of proportion. In the heading of the chapter Miss PAUL calls it 'A True Sense of Values.' She also describes it as discrimination. It enters into life on every side. 'One sometimes finds people in whom it is somewhat dormant or blunted about externals, but very much alive with regard to the things of the mind. Its sphere or range, you see, varies; and in the things of the spirit too there is scope for its action and assuredly need and call for its use.'

'Some people possess, by nature or "grace," or perhaps both, a discrimination and instinct for the best, of which you can feel the workings in all your dealings with them, whether they may have actually expressed definite opinions or not. They have a certain atmosphere round them which raises our standard of thought; their way of looking at things is in itself a sound judgment. With others it is different. We feel after being with them (again possibly without the interchange of any definite opinions) that certain things we have thought or said are to be regretted; we wish we had been more on guard, less influenced by their outlook, for they have brought out the elements in us that we are rather ashamed of and would gladly suppress; their standard of value is wrong.'

Miss PAUL says that discrimination is an instinct. 'An instinct for the best,' she calls it. But she does not mean that you have it by nature or you have it not. 'The critical faculty can be trained and a sound judgment acquired in this sphere as in others, and by the same means, namely by living in the right atmosphere, by accustoming ourselves to use the best as a standard. And no amount of zeal or enthusiasm will make up for the lack of such discrimination. There is a passage in the Epistle to the Philippians which explains that though love is to be the moving force in our lives, it is to be a force directed by knowledge: "that

your love may abound more and more in knowledge and all discernment, so that ye may approve things that are excellent." That is, you must use not only your capacity for fervour and devotion, but all your faculties; your highest power of vision to reveal to you what is most worth doing, your common sense to tell you how to do it.'

This, then, is one of the Christian ideals. It is discrimination of values. It is seeing things in their right proportion. And the seeing of things in their right proportion 'is a characteristic so important as to be almost the test of complete sanity; for the word "unbalanced," used of those who have lost or have never had the sense of the comparative values of things, carries with it the implication of a lack of complete mental health and poise.'

It enters into life on every side. 'You will remember how large a part of the Greeks' achievement of beauty in sculpture was due to their sense of proportion. The same faculty working in another way shows itself in all provinces of creative art, including literature, in that most vital part of an artist's business, the work of selection; for it is one of the most essential things to know what may be left out and what must at all costs go in. Again we find the same faculty in another sphere of human thought acting as the source of a sense of humour. How refreshing to meet a person who knows when a thing is really serious, and when it is only worth a laugh! And on still another plane, in the world of business and commerce, the necessity for a sound instinct for values is too obvious to need comment.'

It enters into the spiritual life. But here Miss PAUL arrests herself. Is it possible that some of those students who are in training for teaching recognize no life in themselves beyond the physical and mental? Miss PAUL is very gentle with them. 'If we do not feel that we can arrogate to ourselves any claim to much of a "spiritual life" at all,' then say 'those thoughts of ours about life

which dominate our minds and determine our actions.'

It enters into the spiritual life. It enters into the narrative of Christ's Temptation in the Wilderness.

For what do the three acts of that temptation mean? They mean 'the rejection of certain things apparently desirable in themselves, and typical of desires common to all humanity, on the ground of the superiority or far greater value of something else. This "something else" turns out to be really one thing, expressed in three ways as modified by the different forms of the experience. Christ met these typical problems of His own life, and, we must conclude, means us to meet ours, by keeping hold of one standard of value—loyalty to God and reference to Him as the central fact, and indeed the reason, of our existence. There may be, and probably are, many other truths wrapped up in the teaching of these passages, but this clearly is the main thread running through them.'

Take the first temptation. 'In the answer, "Man shall not live by bread alone," Christ does not deny that man's physical life is dependent on certain necessities, and his natural desires concerned with them. But He shows that there is something of so much greater importance that in comparison with it no lesser desire or need can be taken into consideration. His judgment apparently rejected as unsound the idea of exerting "miraculous" power for the satisfaction of the lesser need; and by using only the forces of faith, love and loyalty, forces which are available for our use also, He conveyed to us the truth that if in doing God's will we have to experience pain or deprivation, God will doubtless sustain us through them.'

Take the second temptation. 'In the answer, "Thou shalt not tempt the Lord thy God," there appears the same steadfast loyalty, the same con-

viction about the one thing which is of supreme value. To prove by a short dramatic or melodramatic method that He possessed superhuman powers was not the important point. His choice was very different. The powers He called upon in facing this problem too were such as man also can use, these same powers of faith, love and loyalty. "He was made man" in the sense of choosing to keep to the way that man had to go; to accept man's limitations and yet achieve, from out of their network of hindrances, the highest. And for man the highest, the pearl of great price, is a right relationship with God.'

Take the third temptation. 'The answer, "Thou shalt worship the Lord thy God, and Him only shalt thou serve," is the most comprehensive and final expression of the three. Against such clearness of vision, such a true and secure judgment of value, the inducement "All these things will I give thee" could not have much chance of prevailing.'

'The last experience,' says Miss PAUL, 'may perhaps be taken as typical of a kind which may befall people who, after starting out on their life-work with a pure and single aim, become entangled in material preoccupations and obsessed against their will by the feeling of the importance of external things. It is easy for them to justify to themselves such preoccupation by telling themselves that everything is an asset if it is used in a good cause. They want, so they think, to get a good position, because then they will have a wider sphere of influence for good. But by the time the wider sphere is theirs, the spirit which was to pass out in influence may have fled like a "fugitive essence," the jewel may be missing from the setting they were so carefully preparing for it. No amount of external power or influence will make up for the loss of the inner light. Christ's answer in that third experience, went again straight to the root of the matter. You must care for nothing but God's will. If you desire earnestly to serve Him, He will find ways for you to serve Him well, and you

need not concern yourself about position or influence. He can give them to you if your work needs them. "Seek ye first the Kingdom of God."

Mr. G. G. COULTON, of St. Catharine's College, Cambridge, in his book, *Christ, St. Francis, and To-day*, told us that 'what most separates the churchman inside from the man in the street outside, is the current ecclesiastical conception of physical miracles. The multitude is slipping away from the Wesleyan, as from the Anglican and from the Catholic. You may test this for yourselves; in every serious religious discussion, the argument will soon settle down to this question of miracles.' Yet here is a book written by another Cambridge scholar in which the question of miracles is dismissed as scarcely worth discussion.

The Rev. S. C. CARPENTER, B.D., Fellow and Tutor of Selwyn College, has made a prolonged study of St. Luke's Gospel, and now publishes the result in a handsome volume with the title of *Christianity according to S. Luke* (S.P.C.K.; 10s. 6d. net). The title is an appeal to the public. So is the book. But it is of the most exact scholarship. It may be taken without hesitation as representing the latest research work of the modern mind. Yet the fact that many of the events in St. Luke's Gospel are miraculous 'need not,' says the author, 'detain us long.'

Why not? For several reasons. 'First, because we are no longer in the eighteenth century. At that time on the one hand it was supposed by many that a story containing miracles, if not actually an indication of *mala fides* on the part of the writer, could anyhow be dismissed at once. On the other hand Christianity was sometimes defended on the ground that the evidence in favour of its miracles was well up to the legal standard, and was accordingly sufficient to establish the truth of the religion. Secondly, because we are no longer in the nineteenth century, when, in the first enthusiasm of certain newly realized

and overwhelmingly dominating conceptions, it was supposed that the universe was made for law and not law for the universe.'

From this 'accident of birth' there proceed two results. 'We no longer, with Paley, attempt to prove Christianity on the evidence of its miracles; we have, in fact, reversed the process. And, in the second place, the discussions which took place forty or fifty years ago on the *a priori* possibility of miracle have been replaced by consideration of the "creative" nature of evolution or, in more definitely theological language, of the freedom of God. It has become much easier to believe in miracles, but on the other hand Christians attach less importance to them, and are prepared to believe that some other name may presently be found for them.'

Does that mean that the miracles in St. Luke's Gospel are not miracles? Not altogether. It means that 'the spiritual exaltation of the early Christians and the discernment which they unquestionably possessed of the veritable, eternal truth of God were accompanied by a remarkable control over human bodies and perhaps other material things.' But it also means that the resurrection of Christ is a literal physical fact. For 'the despair into which the disciples of Jesus had been plunged by the Crucifixion was quickly changed to a condition of happy faith, which is only to be explained by believing that their Master had really risen from the dead.'

Now if Christ Jesus rose from the dead, everything else about miracle, says Mr. CARPENTER, 'is comparatively unimportant.' We may then take the specific miracles and apply to them one by one the ordinary canons of historical probability. 'Let us be fully conscious of the simple faith which led S. Luke to accept without any kind of philosophic hesitation the traditions that Jesus had raised the widow's son and the daughter of Jairus. But if we nevertheless believe that Jesus is one to whom such operations are normal and

natural, that "the Lord of all good life" could hardly be manifested among men without affecting His environment in some such ways as these, let us not stumble at the fact that the narrative is miraculous.'

To the mind of Mr. CARPENTER there is a much more serious difficulty in St. Luke's Gospel than the Miracles. It is the Eschatology. It may be that the 'eschatological difficulty' presses hard on the modern mind because it is modern. The time may come when men will be as much astonished at the magnitude it presents to us as we now are astonished at the size of the supernatural difficulty as science presented it to our fathers. Meantime we have to take it as we find it. And no one will deny that it is a serious matter to accuse our Lord of raising expectations of a speedy return which were not fulfilled, and a difficult task to acquit Him.

The Evangelists themselves were aware of the difficulty. And they have their solution, 'although with varying emphasis and consistency.' 'The "Coming" was, for the time being, realized when the Church was born. In particular S. Luke is associated with the belief that the dispensation of the Spirit in the Church is a real continuation of the Life of Jesus. But he is also concerned to shew that the Life of Jesus was the necessary exordium to the dispensation of the Spirit. Where the King is, there is the Kingdom. This is what has been described as Transmuted Eschatology. It is not found only in S. Luke, but it is a feature of his Gospel. It means that events which have hitherto been supposed to be connected with the future advent of Messiah are actually occurring now.'

Is there any parallel? Mr. CARPENTER finds one. 'English Churchmen,' he says, 'will readily recall the phrase of the Catechism, "I was made . . . an inheritor of the kingdom of heaven." Is the kingdom there present or future? Does inheritor mean one who has already inherited or

one who will inherit in the future? Plainly, it means both. The Church of the baptized is a real home of grace, and its members have a real communion with the heavenly world. But they are not yet perfected.'

But what evidence is there in the Gospels themselves that the 'Coming' of Christ was not altogether future? One item Mr. CARPENTER finds in the mysterious saying, 'I beheld Satan fallen as lightning from heaven' (10¹⁸). That saying was uttered on the return of the Seventy. 'This has been thought to refer to the Temptation, or to the original fall of Satan, but it probably means, "While you were on your mission you were but reaping the fruits of My concentration here. I wrestled with the demons, and so they were exorcised at your word."' Mr. CARPENTER quotes Professor Sanday: 'What He meant was that the victory over the Power of Evil was virtually won. The healing of those few demoniacs might seem a small thing . . . it was really a crisis—the crisis in the history of the human race.' It seems to signify that the fall of Satan was already an accomplished fact.

'More certain are the following: At the first sermon in Nazareth (iv. 21), "to-day is this scripture fulfilled in your ears." The Sons of the bride-chamber are not to fast while the bridegroom is with them (v. 34). "Blessed are the eyes which see the things which ye see" (x. 23). "If I with the finger of God cast out demons, no doubt the kingdom of God *is come upon you*" (xi. 20). Whatever be the meaning of the famous phrase, "The kingdom of God is within you" (xvii. 21), at least the time referred to is the present. The kingdom has to some extent arrived already.'

'Above all, there is the reply sent back to S. John Baptist when he asked, "Art thou he that should come, or look we for another?" The reply is a frank appeal to the signs of the kingdom which are before the eyes of the messengers. "Go, and tell John what things ye have heard

and seen: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear: the dead are raised up and the poor have the Gospel preached unto them" (vii. 22).'

That is the first thing, then. St. Luke rescues the apocalyptic element in the teaching of Christ from its association exclusively with the end of all things. It is part of the complete and permanent gospel. But that is not enough. There is a catastrophic element in the apocalyptic. What is to be done with it? How does St. Luke himself deal with it?

He does not reject it. Canon STREETER, it is true, detects a slight tendency in St. Luke to tone down eschatological language, and Mr. CARPENTER admits that 'in this as in some other respects S. Luke's is the mildest of the three Gospels.' But there are catastrophic passages even in St. Luke. How does the Evangelist himself regard them?

Some of them he would find fulfilled in the destruction of Jerusalem. In 21²⁰, for example, he 'substitutes for the mysterious phrase of Daniel the much more intelligible gloss, "Jerusalem compassed by armies."' But there is more than that, and it is more important.

'One of the most striking features in the character of the Apocalyptic Christ, as depicted by S. Luke, is His attitude of being constrained and borne along by an absorbing—even violent—sense of mission. It is in this direction that Eschatology has done so much to vindicate Christianity as a real religion. One of the conclusions of the eschatologists in which there is surely a great deal of truth is that Our Lord solemnly and deliberately approached His death, believing that it would release forces which were required for the establishment of His kingdom. S. Matthew and S. Luke would agree that it was His Death and Resurrection which burst the bounds of merely Jewish nationality. And S.

Luke is, of course, particularly associated with the position that His Ascension and Return at Pentecost completed the process of universalization, and made Him available for the needs of all lands and all times.'

'Thus the Lukan solution is of two kinds. The religion of Jesus was capable of being carried over into the quiet, regular processes of a Church, and the Church itself was only an extension of the Incarnate Life of Jesus. Jesus of Nazareth, Who required faith in those around Him, Who demanded from them an intense activity of co-operating prayer, was well assured that, though God His Father would shortly make Him Lord and Christ, yet His Lordship and His Christhood would not

become perfectly effective till all Israel should be saved and the fulness of the Gentiles should come in. His own appointed triumph and the coming of the kingdom with power and great glory lay on the other side of death. But that death would be for the ransom of many. The spiritual children of His Body were already come almost to the birth. But without the Cross He would not have strength to bring them forth. Only that Baptism of blood would summon into being the sons and daughters that God would give Him. His pangs would be their life. And the new life to which He Himself should come through death would then be their life for ever. Parent and children, Saviour and saved, Christ and His Church, for ever.'

Thirty Years Ago.

BY THE RIGHT REVEREND BISHOP HERBERT E. RYLE, D.D., DEAN OF WESTMINSTER.

THIRTY years have passed since I was privileged to contribute to THE EXPOSITORY TIMES a series of articles, which later on were collected, revised, and published as a little book, with the title of *The Early Narratives of Genesis*. Those articles were based on a course of lectures which, as a young Professor of Divinity at Cambridge, I had been giving once a week in the evening at the Divinity Schools to a small but enthusiastic group of students. So far as I can recollect, it was the obvious interest and pleased excitement of those lads at what seemed to them a novel treatment of the subject which encouraged me to offer the lectures to a wider public through the medium of THE EXPOSITORY TIMES. I owed it to the kindness of the Editor, Dr. James Hastings, that they were permitted to appear in this form.

Well! since those days we have travelled a great distance. We, who now belong to the older generation, can look back to that time 'thirty years ago,' and can thank God that, so far as Old Testament study is concerned, a great advance has been achieved. The legitimate claims of scientific literary criticism have come into general recognition. The history of the People of Israel, and the story of the growth of their religious ideas and

institutions, have been far more minutely investigated than ever before. A flood of light has been thrown upon the field of study by the unexpected treasures of Assyriology, and by the development of the new branch of learning represented in the lore of Comparative Religion. Hebrew, and the Semitic languages generally, are better understood, and more intelligently taught than they were. In every branch much still remains to be done; but we can be truly thankful, both that so much has been done, and that in Great Britain it has been done on lines which have satisfied the just demands of intellectual progress, and have inflicted no outrage upon that loyal reverence with which every devout Christian turns to the study of the pages of Holy Scripture.

People nowadays could hardly credit the dearth of good English books on the Old Testament at the time, forty years ago, when I was reading for Theological Honours. We had Maclear's and Smith's *Old Testament Histories*; we had the inspiring eloquence of Stanley's *Jewish Church*; we had articles in Smith's *Bible Dictionary*. We had Wordsworth's *Commentary* and the *Speaker's Commentary*. We had Pusey on *Daniel*, and on the *Minor Prophets*. On the Psalms, we had

Perowne's *Commentary*, and the more recent *Commentary* by Jennings and Lowe—both of them being very helpful. For fuller treatment of special books we turned to translations from the German, in T. & T. Clark's Series, e.g. Delitzsch on *Genesis* and on *Isaiah*; Keil on *Samuel* and on the *Minor Prophets*. There were also the translations of Ewald's and of Kuenen's *Histories of Israel*, and of Bleek's *Introduction*, which were accessible in libraries. Let me add that, looking back to those days, there were few books which I found so full of suggestive thought as well as useful information as Oehler's *Theology of the Old Testament*, in T. & T. Clark's Translation Series.

In the present day the student has no lack of literature of every kind. On all the most important books of the Old Testament there are now full and scholarly English Commentaries, meeting all the requirements of the time. The 'Cambridge Bible' is now complete for all the books of the Old Testament, and is brought up to date in matters of scholarship and criticism. 'The International Critical Commentary' is on a more ambitious scale; it discusses not only the general questions of interpretation, but also all the minutest details of text and scholarship. The 'Century Bible,' though quite small in size, has also rendered valuable service to students. The 'Expositor's Bible' has enriched the shelves of every Bible lover with the volumes by G. Adam Smith on *Isaiah* and the *Minor Prophets*. 'The Westminster Commentary' has not as yet gone very far; but if it follows on the lines of Driver's *Genesis*, it will occupy a useful place. The young student now has no need to have recourse to dull translations of foreign commentaries. Modern scholarship is fully represented in the living style of the best English works. Helps to study, of most varied kind, are easily procurable.

The great book by Robertson Smith, *The Old Testament in the Jewish Church*, gave an immense impetus to the expansion and liberation of thought upon the Old Testament; while the now classic work on *The Literature of the Old Testament*, by Driver (1891), must always rank as one of the most important influences which contributed to the transformation of educated English opinion upon the subject of the structure and contents of the Jewish Scriptures. Smaller 'Introductions' now abound; and when I see such excellent and compact *Introductions* as those of Bennett and

Adeney, of Box and of Gray, I cannot help feeling that the young student in these times has no ground for the kind of complaint to which an earlier generation used to give copious expression. For what young British reader need now turn to the stilted and often obscure translations of foreign books? The materials within his reach by English, Scottish, and American writers will abundantly furnish him with all that he wants. In this connexion it is only just to remark upon the epoch-making service that was rendered to the cause both of theology and of scholarship by the famous *Dictionary of the Bible*, edited by Dr. James Hastings. This magnificent treasure-house of learning placed within the reach of teacher and scholar alike the best results of the most recent Biblical study. The *Encyclopædia Biblica*, though somewhat disfigured by a strain of fanciful speculation, has also furnished the student with an indispensable work of reference.

The magnificent *Hebrew Dictionary*, edited by Brown, Briggs, and Driver, has given Hebrew scholars a weapon for which they had long been looking. It is based on the monumental work of Gesenius; but in matters of philology, idiom, literary criticism, and exposition it marks the progress that had been made during the previous century. Its appearance has been a credit to Anglo-American scholarship, as well as to the famous Press of the University of Oxford, which undertook its publication.

The work that was begun by such men as Robertson Smith, Cheyne, Davidson, Driver, Kirkpatrick, George Adam Smith, and Kennedy has been taken up and carried on by a great host. I think of Cook, Burney, Ottley, Selbie, Box, Cowley, Gray, Simpson, A. S. Peake, Wade, and Harford, of Oxford; Kennett, Skinner, Bevan, Barnes, McNeile, Chapman, Maclean, Nairne, S. A. Cook, Bennett, Adeney, Foakes-Jackson, and Lanchester, of Cambridge; Brown, Briggs, Harper, Moore, Kent, H. P. Smith, Barton, Thatcher, Curtis, Toy, and many others in the United States. These are names which at once occur to my mind, and in mentioning them I must plead guilty to forgetfulness of many others deserving to be recorded; for I am writing this at a distance from books. But I am aware I must not allow myself to be run away with by a not unnatural interest in the bibliographical aspect of the great change that has taken place in Old Testament studies since 1889.

After all, the main difficulty thirty years ago was not so much the lack of adequate literary assistance as the attitude of mind on the part of those who in the religious life of the country during the previous thirty years had been responsible for the guidance and direction of thought upon the subject of the Old Testament. It is probable enough that in England the fierce controversies which had raged around *Essays and Reviews*, and had led to the denunciation of the writings of Bishop Colenso, had produced an inevitable reaction. Weariness, disgust, satiety, uncertainty, and timidity may each have played their part. Many of the ablest scholars had been engaged between 1870 and 1880 upon the work of the Revised Version. An enormous amount of minute and careful study was thus being silently done. For some little time, indeed, little was published. But there was a new spirit at work. It was not without significance that young men were at this juncture appointed to chairs for the teaching of the Old Testament—Driver at Oxford, Kirkpatrick at Cambridge, Robertson Smith at Aberdeen.

The impeachment of Robertson Smith for heresy on account of the articles he had written on Holy Scripture, and more particularly on books of the Old Testament, in the *Encyclopædia Britannica*, produced a prodigious cleavage of opinion in Scotland. In England the trial was at the time strangely ignored. People were a little put off by the technical terms in which the conduct of the case was necessarily obscured. But the popular lectures in which Robertson Smith sought to explain to the world his views upon the Old Testament and the structure of its books, views which, he contended, were demanded by modern scholarship, gave rise to an immense sensation. It was the beginning of a new era. A conflict between old traditional ideas and the 'new learning' was as inevitable at the close of the nineteenth century as it was at the beginning of the sixteenth.

We have to remember that thirty years ago the doctrine of Verbal Inspiration was more widely accepted, and in a cruder form, than it is now. Moreover, it was the case then, as it is now, that many good and thoughtful persons who would disown any belief in Verbal Inspiration considered that the cause of Christianity was at stake if the traditional views about, e.g., the authorship of the Pentateuch, of the Psalter, or of the prophet Isaiah, seemed to be questioned. Literary criticism

was, as it were, warned off the Christian preserves of Holy Scripture. Its motives were denounced as atheistical: its results derided as merely destructive.

Thirty years have steadily confirmed the justice of the demand that the Bible should be subjected to the free application of the same methods of literary and historical study as other ancient writings. In the learned world a revolution has taken place: the so-called 'critical position' has been universally accepted. Upon matters of detail, as in every living science, there are, and always will be, differing views in plentiful abundance. They testify to the vigour and health of an unfettered and inquiring intellect. But the old traditional system of explanation, respecting the authorship and structure of the books of the Old Testament, respecting the formation of the Canon, and respecting the undeniable presence of contradictions in the Sacred Writings, can no longer be regarded as tenable. The principles which some of us advocated thirty years ago, and on account of which we were denounced as 'unsound' and our lectures labelled 'dangerous,' have now been generally adopted in the teaching of the Universities, both in Great Britain and in America. The 'New Learning' has triumphed.

But do not let us suppose that the triumph of the 'New Learning' denotes a revolution in Christian thought generally. The great majority of the people receive their notions about Holy Scripture from devout persons who have never read an article of Hastings' *Dictionary of the Bible*, and have never heard of Driver's *Literature of the Old Testament*. They still receive instruction from class teachers and Sunday-school teachers, who have been trained on antiquated lines, and have been told to study 'safe,' but obsolete, hand-books. The ordinary layman assumes that what he was taught as a child about the Bible is Christian truth, and that no departure from it is justifiable. He is not prepared to trouble himself over literary problems. He says to himself: 'Moses wrote the Pentateuch; David wrote the Psalms; the whale swallowed Jonah; and what is the good of Christian faith if it does not enable you to believe things like that?'

I received a letter at the beginning of this month from a clergyman telling me that 'Amongst the masses of the population it is almost universally accepted that you *must* either believe in the historicity and literal accuracy of these [Genesis]

records, or else disbelieve the Bible altogether. *And the clergy almost universally acquiesce in this attitude of mind*, because—as they truly say—the subject is a difficult one, and it is easier to let it alone. But this policy of reticence is having a most disastrous effect. It is indeed very largely responsible for the “alienation” from religion of which we hear, and see, so much.’

My correspondent puts his finger upon a real danger. The ‘masses of the population’ do not read. The short sermons which are addressed to them cannot deal with literary questions. The children are taught on the lines of an ancient and now obsolete system of thought. The young men and the young women repudiate what they wrongly suppose to be the only Christian view of the Bible. They have never heard of the ‘new learning’ by means of which their difficulties might have been explained, and their objections at least met, if not answered, in a scientific manner.

I am always grateful for the work that month by month is being quietly accomplished by the instrumentality of THE EXPOSITORY TIMES. Much, however, remains to be done. The learning of the University has to be interpreted to the occupants of the classroom and the schoolroom. Those who have to teach must themselves have learned. The

people generally are not yet in touch with the progress of Old Testament studies. It is no good for superior persons to say, ‘We have got long past that problem: that was the problem of thirty years ago.’ They do not realize how long it takes to effect a revolution in thought: how small is the proportion of the population that reads, and how much smaller is the proportion that thinks. I do not think I am guilty of any exaggeration when I say that the great mass of our Christian fellow-countrymen are still wholly unacquainted with the principles which some of us were teaching in the Universities thirty years ago, and which are now practically universally welcomed in the *learned* world. The Bible is the people’s book. The people will love it better and revere it more intelligently when they become acquainted with the more modern method of explaining its difficulties and of interpreting its spiritual message. I doubt not the present generation will loyally cope with the task of teaching the teachers. We of the older generation are passing away. Our successors have profited by our mistakes; they will make up for our deficiencies; they will popularize that which is still only the privilege of the comparatively few. But there can be no going back to the traditional position of ‘Thirty Years Ago.’

In the Study.

Virginitas Puerisque.

Birthdays of Good Men and Women.

‘A good soldier of Jesus Christ,’—2 Ti 2³.

ONE October day long ago—it was in the year 1849—there was born in a manse in Aberdeenshire a little baby boy. His father was a Free Church Minister, and owned the honoured Highland name of Mackay. The little boy was christened Alexander.

The father was a learned man who loved teaching. Nothing delighted him more than instructing his little son. At the age of three Alexander could read the New Testament, and at seven he was reading books like Milton’s *Paradise Lost* and Gibbon’s *Decline and Fall of the Roman Empire*. Then the two often walked out together, and the country people used to wonder why they stopped

occasionally as if to look at something on the road. The little fellow was getting a lesson in geography from a map drawn on the road with his father’s stick, or he was having a proposition of Euclid demonstrated to him. With such a father it is no wonder he grew up to be a man who did everything thoroughly.

Alexander’s map-drawing was exceptionally good. Two famous geologists who visited the manse were greatly struck with the accuracy of his work, and one of them sent him a copy of a book called *Small Beginnings, or the Way to Get On*. He was very proud of it, and read it with enjoyment. Later he began to take an interest in machinery. He loved to see it in motion. He would walk four miles to the nearest railway station, and four miles back, on the chance of getting a look at the engine as the train stopped

for a minute or two on its way north. When he was sent to be a pupil at the Aberdeen Grammar School, he frequented the shipbuilding yards on every possible occasion; he was also a frequent visitor at the studio of a photographer he knew; so you see he had the spirit of the mechanic in him as well as that of the student.

Like many another Aberdonian he was undemonstrative; if he loved any one very much he would not readily say so. A person watching him at his work might even conclude that his was one of those stolid natures that have no room for affection. Even on the day of his mother's funeral, when his heart felt like to break, and a dear friend of the family delivered his mother's Bible to him with her dying message to 'Search the Scriptures,' he said little. But years after he wrote to this friend that she had more to do with his being a missionary than she knew of. That was his way of saying that on that saddest of days he made the great resolve of his life.

He remained the mechanic and student, but in both spheres the religion of Jesus Christ dominated his thoughts. To him it was the greatest thing in the world. He was ready to give his life for it. What else could he be, then, but a mechanic-missionary? He offered himself as such, was accepted by the Church Missionary Society, and sent out to Uganda in Africa. Uganda is a country lying north of the wonderful African lake called Victoria Nyanza. Look for it in your map of Africa.

And what a missionary he became! Religion was not a mere thought in his mind. It was like a law in his heart—a law that he could not disobey, because he loved the Heavenly Father who put it there. It influenced everything he did and said. So long as he was speaking of worldly matters to the heathen King of Uganda he was careful not to give offence, but when it was a case of discussing the relationship between God and man, Alexander Mackay spoke straight out. You see, he felt sure about what was right in the eye of God. 'It is not mine, but God's command,' he used to say. He was so full of love to Jesus Christ that in spreading His gospel he felt God Himself was at his back. Away in that far-off land, while he taught the African boys to be blacksmiths, joiners, boat-builders, and farmers, he led them to think of higher things. Stanley, the great African traveller, visited the mission station. Alexander was then a

middle-aged man. Let me tell you some of the things Stanley said afterwards about the little man whom he found all alone in a desert part of Africa. Mackay had seen his friends murdered, his converts clubbed, and yet he could look out on the world with the clear blue eyes of a boy.

'If ever man had reason to be doleful and lonely and sad,' said Stanley, 'Mackay had when, after murdering his bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him, and yet the little man met it with calm blue eyes that never winked. To see one man of this kind working day after day for twelve years bravely and without a syllable of complaint or moan amid the wilderness, and to hear him lead his little flock to show forth God's loving-kindness in the morning and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it.' His pupils told Stanley how much Alexander Mackay had done for them. He saw for himself how they read their Gospels, and he heard one of them say, 'There are about 2500 of us belonging to Mackay's Mission.' And there is nothing more beautiful in the whole story than the picture given of the missionary by one of Stanley's party in a letter written to his father after Alexander's death. Let me read part of it to you. 'His kindness, his goodness, his cleverness, his gentle sincerity and kindly cheerful ways endeared him to us all. I shall never forget the morning we left Usambero. He walked part of the way with us, and wished us good-bye; and one's whole heart went out to him when he took my hand and wished me God-speed. That lonely figure standing on the brow of the hill, waving farewell to us, will ever remain vividly in my mind.'

And so we leave him, for he died in that land he loved so well. But he died for a great cause. Alexander Mackay's courage was the courage of the soldier. He was a good soldier of Jesus Christ. And many boys and girls capable of his zeal in the great cause pass through our Sunday Schools every year.

Once a girl heard a missionary address one Sunday afternoon years ago. There and then she made up her mind to go to be a missionary when she grew up. And she went.

Curiosity-Boxes.

‘What shall this man do?’—Jn 21²¹.

If anybody were to ask me what I thought the most striking thing in the character of boys and girls, do you know what I should reply? Well, I think I should answer ‘Curiosity.’ Boys and girls are always wanting to know things, they are always asking questions. Of course grown-up people want to know things too, but if you counted the number of questions a grown-up person asked in a day and the number a small boy or girl asked, and compared the two lists, I think you would find that the small boy or girl had asked at least ten questions to every one asked by the grown-up. No wonder that children are often called ‘curiosity-boxes.’

Why is it that boys and girls are so curious? Well, I think God made them like that so that they might learn things. Have you ever looked into the eyes of a baby? They are just one big question. He seems to be wondering about everything. And as soon as he begins to be able to put words together he asks questions. It is just his way of learning all about the big world into which God has sent him.

Now, when some of us older people were about as big as you are, our fathers and mothers used to believe that children should be seen and not heard. I don’t know that there wasn’t a certain amount of wisdom in that, but the result was that a great many questions we wanted to ask were never answered, and we had to wait and wonder till we could find out the answer for ourselves. I don’t think your fathers and mothers are often like that. I fancy they are quite ready to let you ask questions, and that they generally reply to them when they can. But I want you to remember that there are some questions in regard to which you will have to wait for an answer till you are older. Sometimes father and mother refuse to answer our questions, and we have got to take them on trust and believe that they know best.

Now some people talk about curiosity as if it were a wrong thing, but that is a mistake. Most of the big inventions and discoveries are the result of curiosity. Men have wanted to know and prove things, and they have searched and experimented until they were successful. If people had not wanted to find out more than they knew already we might still be savages living in dens and caves. So, you see, curiosity is not a bad thing in

itself. But it may be used in bad or foolish ways. Shall I tell you some of these ways?

1. Well, first, there is the curiosity that wastes itself in trifles that are of no possible account or use. Did you ever hear the story of the man who was so inquisitive that he could never rest till he knew the why and the wherefore of everything? One dark night he was walking home from an evening party and he saw a lamp-post with a sign on the crossbar. It was too high up for him to read in the dark, so he ‘shinned’ up the lamp-post, evening dress and all. What do you think was written on the sign? ‘Wet paint!’

Now, sometimes boys and girls ask questions just for the sake of asking, and when I hear them I always think of that man who scaled the lamp-post. Only it is generally others who suffer by their curiosity and not themselves. A witty man once said of a certain inquisitive friend, ‘Talk to him of Jacob’s ladder, and he will ask the number of the steps.’ And there is often just about as much sense as that in the questions some little people ask.

2. That kind of curiosity is rather silly, but, after all, it does not do very much harm to any one except that it rather annoys those of whom the questions are asked. But there is another kind of curiosity, which is really harmful. It is undue curiosity about the affairs of other people.

That was the kind of curiosity Peter showed in our text. Jesus had been telling him that one day he should die for his Master’s sake, but Peter was not content to know about his own future, he wanted to know, too, what was going to happen to his friend John. And Jesus rebuked him. ‘What is that to thee?’ He asked, ‘follow thou me.’ ‘I am well able to look after John,’ He seemed to say; ‘trust his future to Me, and don’t waste your time or your energy wondering what will happen to him. Your real concern is to follow Me.’

Now some people are never happy unless they know all about their friends and neighbours. They are always poking their noses into their affairs and trying to find out all their secrets. This is a very mean kind of curiosity; there is something very sneaky about it. Don’t have anything to do with it. Never search other people’s drawers or read their letters; never listen to conversations you are not intended to overhear or try to find out the weak spots in your neighbour’s character. Don’t be a sneak. Be above that sort of thing.

3. But there is a still more dangerous kind of curiosity—the curiosity concerning evil. It was that curiosity that led Eve astray, and it is the same curiosity that has led men and women, and boys and girls, astray all through the long centuries.

There is a sort of risk and excitement about this curiosity that attracts. People don't want to be bad, but they want to know just a little about badness by experience. They think they are quite able to take care of themselves, and they just want to see how far they can go and come back safely.

Well, I want you to remember two things. First, a great many never come back. Their first taste of evil acts like poison. It is like a match set to a haystack. Soon the whole haystack is in a blaze.

Livingstone tells us about a clever dragon-fly in Africa which catches its prey by appealing to their curiosity. When it is in the grub stage it feeds upon ants and it catches them by putting its head into the ground and waving its tail in the air. The ants come near to examine this strange sight and are immediately seized by the grippers with which the tail is furnished. In the same way a great many people have been ruined just by going to see what evil is like.

And second, those who do return are never quite the same again. You can't touch pitch without having your hands soiled. You can't associate with evil without being a little less pure. If you do come through safely it will nevertheless leave its mark on your mind and your heart and your will, and your most bitter regret all your days may be that you ever had anything to do with it.

God gave us that gift of curiosity, boys and girls, so that we might learn things wise and good and true. Be curious about things that are worthy of your curiosity. Be curious about the highest things. Be curious above all to know more of God and His love, and He will reveal Himself to you and teach you all that it is good for you to know.

The Pearl.

'Goodly pearls.'—Mt 13⁴⁵.

The stone usually given to October is the opal, but unfortunately the opal is not mentioned in the Bible, so we shall have to find a gem to take its place. What do you say to the precious stone of the sea—the pearl?

Pearls have always been treasured by man, and a pearl is the very first jewel mentioned in the oldest writings we know. A Chinese dictionary which is over 3000 years old has a word which means 'pearl.' When you come to think of it this is quite natural, for a pearl is a ready-made gem. It doesn't require the cutting that other gems do before they look brilliant. It is lovely without any help of man. In olden days they had not the instruments we have for cutting and polishing precious stones, so they prized the pearl as the queen of gems; and put it at the top of the list.

History tells us that it was because of the pearls which abounded in its rivers that the Romans came to Britain. The Greek name for the pearl was *margarita*. From that we take the name Margaret. So you see there are quite a number of pearls in church to-day.

Long ago people thought that pearls were drops of dew made solid. They said that these drops of dew fell from heaven, but how the dewdrops got into the oyster shell they could not quite explain.

Nowadays we know better. We know that when an oyster or mussel shell is open a little grain of sand floats in. The oyster feels it horribly gritty and uncomfortable, just as we do if we get a particle of something in our eye. And it does what we do in the same circumstances—it sheds a tear. But the oyster's tears are not like ours,—a mixture of salt and water—they are liquid carbonate of lime, and this carbonate of lime hardens into a layer of what is known as *nacre* or *mother-of-pearl*, the same material as that with which the oyster has already lined its shell. The creature is not content with one covering on the top of the grit. It deposits covering after covering till there is a glistening knob fastened to the shell, and you have what is known as a blister pearl.

The perfectly round pearls are made in a slightly different way. It is not a grain of sand but a tiny worm that is the cause of them. This impertinent little worm is floating around in the water looking out for a comfortable home, and when it spies an open shell, in it pops, and immediately begins to bore its way into the poor oyster's body. The oyster's only way to protect itself is to enclose it with pearl, so it sets to work, and by and by you have a perfect round, the most valuable sort of pearl.

The Chinese have taken advantage of this habit of the oyster. They make little flat tin images of

Buddha, open a shell and thrust one in. After a time they open the shell again, and the little tin image is now a shining pearly idol.

The finest pearls are found off the north-west coast of Ceylon, but some lovely specimens come from our own Scotch rivers. The last are mussel pearls, and you can recognize them easily for they have a pinkish-blueish hue very much like the colour of a soft evening sky. You see pearls are not all creamy. There is even a black pearl, but it is very rare. Pearls are of all sizes, from those like a tiny pin-head, known as 'seed' pearls, to the great pearl in the South Kensington Museum in London which measures two inches in length and four and a half round. But it is not size only that counts. Shape and sheen count too. And the sheeniest pearl is the loveliest. That is how the most beautiful pearl in the world is said to be one in the Moscow Museum. It is so exquisitely sheeny that its rival has not been found.

One particularly lovely pearl lies, they say, buried beneath the waters of the canal at Venice; and its story makes us think of Christ's parable of the merchantman and the pearl of great price. This pearl was found in the sixteenth century by a certain Venetian Jew who was a merchant of pearls. He went to the East to look for them, and, after wandering many years and undergoing many dangers, he returned to Venice with a number of fine gems. He sold them all except one pearl of immense size and extraordinary beauty on which he set so high a value that nobody was willing to buy it. Finally he invited all the gem dealers in Venice to meet him on the Rialto. There he offered them for the last time his glorious jewel. The dealers, thinking no doubt that he would lower the price, once more refused to buy. What was their horror and amazement when the Jew turned round and threw the pearl into the canal!—preferring to lose it rather than cheapen it.

The pearl's message seems to me to be as beautiful as itself. I think it says to us, 'Be a pearl-maker.' That is just another way of saying, 'Be a peacemaker.' A peacemaker goes about trying to smooth away all the roughness and the disagreeableness that he meets. You don't need to wait for a quarrel to be a peacemaker. You can be a peacemaker or pearl-maker in so many different ways.

1. *Be a pearl-maker to yourself.*—There are lots

of disagreeable tasks and duties that come to us day by day. The oftener we meet them the less we like them. Well, it is no use kicking against them, you have got to do them, and the easiest way is to throw over them a pearly covering of imagination. Say to yourself, 'I'm going to pretend this is the very nicest job in the world.' You will be astonished to find how bearable the hateful duty is in its pearl dress. Try the same plan with your worries. It is as good for them as it is for the disagreeable duties.

2. *Then be a pearl-maker for others.*—Smooth away their difficulties. Cover them with a coating of your pearl solution—that is to say, do what you can to help them out of their troubles.

Be a pearl-maker when you come across a quarrel. Smooth industriously at that quarrel till you have turned it into a pearl of peace and love.

Be a pearl-maker when you hear a nasty story or an unkind word about another boy or girl. Bury that story deep as the oyster buries the worm, under layer after layer. Never let it see the light again. Be like the little girl I read of the other day. As her mother was tucking her into bed at night the comfy way mothers do, the little maid said shyly, 'Mummy, I was a peacemaker to-day.' 'Were you, dear?' said mother. 'Did you settle somebody's quarrel?' 'Oh no!' said the little girl. 'I wasn't that kind of peacemaker, I just knew something and didn't tell.'

Boys and girls, there is nothing finer. Start making pearls this very day.

The Christian Pear.

SEVENTEENTH SUNDAY AFTER TRINITY.

A New Light.

'Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.'—Acts 1^{12, 13}.

It is not often that farewells are victories; they are more frequently tragedies. But, instead of being a tragedy, the farewell of our Lord was the crowning hour of all He had lived for—the coronation of His work. And as the Cross was nigh unto the city, so the scene of His triumph was within a Sabbath day's journey of Jerusalem,

a distance of not more than three-quarters of a mile.

1. In witnessing the Master's departure, the true meaning of the Incarnation flashed into the disciples' souls. In a moment it all grew real, and true, and beautiful; the men were amazed, and ashamed at not having grasped the idea sooner. Lowly and reverently they bent down and worshipped. No wonder.

The experience sent them home with a new joy in their hearts; and that joy inspired them with a new resolve. They felt they must away back to the city, and communicate the great, glad tidings to the faithful friends awaiting their return. The fact that they determined to go back at once to Jerusalem was proof of their full appreciation of the hopefulness of the situation. For there was undoubtedly great risk in doing so. Had they been disappointed and disheartened with the sudden translation of their Lord to heaven, they might have agreed to disband, and quietly and secretly find their way back to Galilee, as men mindful mostly of their own safety, and half ashamed of the forlorn hope that had ended only in miserable failure and disappointment and desertion. They had still left for themselves a pathway for retreat and return to their old manner of life among the nets and fishing-boats.

But they had come to the parting of the ways. And right nobly and fearlessly they made their choice. Like heroes, they nailed their colours to the mast. They must needs give implicit obedience to the marching orders of their great Commander. Thus they took the step that compelled them to break for ever with their past. The time was when they arose, one after another, and left all and followed Him. They were now to confirm and enhance that great renunciation.

2. When the disciples reached the city, they naturally and instinctively sought the Upper Room. Epiphanius says that when Hadrian came to Jerusalem, he found the Temple desolate and but a few houses standing. This 'little church of God,' however, remained; and Nicephorus says that the Empress Helena enclosed it in her larger church. It was probably the room in which the Supper had been celebrated, and was to be associated with the power of the risen as it had been with the suffering of the humiliated Christ. This upper chamber at Jerusalem, a city in the last days of its troubled existence, contained the whole

number of those who acknowledged Christ as their Master. Measured by any worldly standard, anything feeble or more absolutely insignificant than the company gathered there cannot be imagined. But the grain of mustard seed was to become a tree in which the birds of the air should make their nests; the little leaven was to leaven the whole lump; the stone was to become a great mountain which should fill the whole earth. And so it has come to pass that the Upper Chamber at Jerusalem has grown into the Church Catholic, the mother of all the saints that are, or have been, or are to be hereafter.

Were all the kings and emperors, all the men of science and learning, all the poets and artists in the world, to be gathered together in congress, they would never form an assembly so important, so pregnant with reference to the future, and so rich in promise for the progress of the world, as that assembled there.

'The Apostolic band was of every variety of human temperament. Each individual disciple seems to have been the embodiment of some distinctive trait of human character: an incidental proof of our Lord's ability to influence all sorts and conditions of men. St. John was an affectionate man, St. James a practical, St. Peter an impulsive, St. Thomas a critical, St. Matthew a man of business, and St. Simon a political enthusiast. Now, as each of these men came under the influence of our Lord his idiosyncrasies, and natural capacities, far from being destroyed or annulled, were guided and directed into wider and deeper channels of usefulness.'

'So to-day, when any man becomes a disciple, Christ does not annihilate his natural capacities, but enlists them in the cause of His Kingdom. The Kingdom of Christ requires every diversity of temperament and talent to contribute to its consolidation and extension. Men of emotion, reflection, action, intellect, all are needed, but not least men of enthusiasm.'¹

3. The gathering in the Upper Room represented no organization. It was simply a company of men possessed by enthusiasm and conviction. We sadly need enthusiasm in religious things to-day. It is the spirit of a living Church, the crowning feature of Christian character, the paramount requisite for the extension of Christ's Kingdom.

When these sincere and devout men and women came to put the Risen Lord in His rightful place in heaven, then everything else came to fit in and balance itself in true proportion. The Christ on the throne gave a new grandeur to the Christ on the cross. The Divine glory of the Man Christ Jesus dominated their entire conception of His character and mission and work, and so they did

¹ M. G. Archibald, *Sundays at the Royal Military College*, 299, 301.

Him homage, and humbly worshipped Him then and there.

'We talked about our work, and our souls kindled. The weather was very fine. When the shadows of evening were gathering a deep and holy stillness rested on all around us. There was not a human being save our two selves to be seen or heard. We stood, the deeply shadowed hills stretched away on either hand, and then your dear father said, "I feel that I must fall down and worship." It was one of those moments when God was very near to both of us.'¹

'The Mission was wonderfully blessed of God,' wrote Father Stanton on one occasion to his sister. 'All around about the place they thought it would never succeed, and nobody would ever come to church so many times every day. It is because people never realized that all *love*, all *enthusiasm*, all *devotion*, after all must be centred in GOD and GOD alone, and the preaching of JESUS, however simply, if in earnest, is like a loadstone which draws out souls in what is really a miraculous way.'²

EIGHTEENTH SUNDAY AFTER TRINITY.

A New Spiritual Force.

'These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.'—Acts i¹⁴.

1. If we can withdraw the curtain, and get a real glimpse into the transactions of those ten wonderful days, we may discover and measure the mighty secret spiritual force that has ruled the world ever since; and learn how it is that frail men like ourselves have been privileged to wield it. For do we not find that they had in hand the work carried on in later days by the monks of Bangor? They had already begun the battle, and were fighting on their knees.

One feels as if it were little short of sacrilege to intrude upon these devoutly exercised worshippers. And yet it forms such an epoch in their religious life, and such a memorable and well-defined landmark in their spiritual history, that great life-lessons for the Church in all times are taught and learnt in the thrilling story of that upper room.

When Ethelred, the Saxon king of Northumberland, invaded Wales, and was about to give battle to the Britons, he observed near the enemy a host of unarmed men. He inquired who they were and what they were doing. He was told they were the monks of Bangor praying for the success of their countrymen. 'Then,' said the heathen prince, 'they have begun the *fight* against us: attack them *first*!'³

2. Prayer is action; as action may be itself a prayer. And there are times of waiting for all, when prayer is the only possible action. The transactions between the spirit and God are the most real of all, and are ever followed by significant results. It was social prayer. True prayer requires both solitude at times and at times society. We need the help of one another in the pursuit of truth. Plato spoke of the 'joint striving of souls' in philosophy. Common prayer is the joint striving of souls to lay hold upon the strength of God. 'I will not let thee go, except thou bless me.' It was persevering, continuous prayer, as all exertion of the spirit must be to attain worthy ends. Thus was the mind of the Church calmed, and its intelligence cleared for insight into the business of the kingdom. All great religious movements have commenced in prayer. Little the actors have foreseen of the future.

The confidence of George Fox in the real presence of God was the root of his power in the ministry. Penn tells us that the abruptness and brokenness of his sentences, the uncouthness of some of his expressions, which were 'unfashionable to nice ears,' showed beyond all contradiction that God sent him. But the truest mark of his nearness to God, Penn rightly discerned in the character of his prayers. Fox moved England by prayer.

3. To the company and unanimity of the apostles were added 'the women, and Mary the mother of Jesus, and his brethren.'

A remarkable painting represents Mary, shaken by grief, supported by the beloved disciple, turning away from the cross. In her left hand she holds the crown of thorns. The thought of the painter appears to be that she will retain that coronet of twisted spines as a memorial of the great atonement. But when, after the cross and after the resurrection, we find her in the upper room, she is about to receive a more enduring token of the mighty sacrifice. She awaits the gift of the Spirit, the quivering crown of flame. Henceforward the unbroken course of her life shall be a holy recollection of her Son and Lord, her every deed a due observance of His will, her every thought a radiant remembrance of the Nazarene.

The Mary of myth is a queen, a mediatrix, an object of worship, a hearer of prayer. The Mary of fact is a poor woman, pure and simple, often mistaken, often reprov'd, though always humble and resigned. 'She is seen not queening it proudly over others—not presuming anything because of her relation to the Lord Jesus—rather the great divine lessons well learnt, we see Mary, the Mother of Jesus,

¹ *Love and Life: The Story of J. Denholm Brash*, 32.

² G. W. E. Russell, *Arthur Stanton: A Memoir*, 80.

³ J. Morgan, *The Ministry of the Holy Ghost*.

On Learning Languages.

IF I inquired of the intelligent reader, 'Can a sound knowledge of languages be acquired through the post?' I think he would answer, 'don't see why not, but'—and it is this possible 'but' that I hope to deal with in the course of this article—'the question arises whether it will be acquired so quickly or so thoroughly as by the *viva* method.'

I have before me the Courses issued by the School of Simplified Study. In some prefatory letter its scholarly authors remark, 'We would ask students to remember that these Courses are not books, no particular attempt has been made at literary style. Our object has been to give in the simplest possible language the explanations of the teacher.'

I am reminded of the time, many years ago, when I paid my subscription to some much advertised classes. It seemed to me to be the royal road to success; I did not find it so. The tendency with these classes was to induce one to rely upon the purely conversational method; and this without ascertaining if one had any sound basic knowledge. One difficulty there was, which some can surmount and others cannot: You were tied to certain attendances, and occasionally these proved impossible. My enthusiasm evaporated. I felt sure there must be some sounder and better way. There is!

Let the would-be student subscribe to one of the 'Simplified' Courses. They are unlike any others that I have inspected. They are inspired with the gift of teaching, a very rare gift. You are carried along step by step in a way which you will find almost irresistible. You have merely to give the matter twenty minutes of your time and attention every day, and your progress is sure and certain. The system is the outcome of twelve years' teaching; and to those of us who have to spend most of our time earning our livelihood, it is more convenient to carry a slip in the pocket than to keep appointments. We can spare a few minutes during the day and in the evening. It is because the instruction is so flawlessly clear that we can attain our ambition at the smallest expenditure of time

and energy. In order to demonstrate the thoroughness and efficiency of the SIMPLIFIED method of teaching languages by post, the Governors of the School have arranged to send FREE OF ALL CHARGE four lessons, taken from either of the courses enumerated below, to readers of 'The Expository Times,' together with brochure giving full particulars of these Courses. Write to the Secretary, The School of Simplified Study, 22, St. Paul's Chambers, 19-21, Ludgate Hill, London, E.C. 4. By accepting this offer readers are not under any obligation to enrol unless they wish to do so.

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with the brothers and with the women, with all the lowly company of Christ's, '*continuing steadfastly in prayer*'; bowing her great soul humbly before the Throne of God. As the curtain of history rose so it falls on Mary praying. The life of the Mother of Jesus was rounded with prayer. To the last she was the bondmaid of the Lord.¹

4. It was this continuing in prayer on the part of the apostles, and on the part of the holy women, that led, ten days afterwards, to Pentecost and to the birth of the Church of Christ; and ever is it true that the continuing steadfast in prayer leads to fresh pentecostal gifts, and leads to fresh outpouring of the Spirit, that men and women may do the work to which the Master has called them. Let us continue in that spirit, and the result must be fresh gifts of Pentecost and fresh workers to win the world for Christ.

NINETEENTH SUNDAY AFTER TRINITY.

Peter as a Leader.

'Peter stood up in the midst of the disciples;'—Acts i¹⁵.

1. The gathering in the Upper Room represented at first no organization. But society without leadership sinks into confusion, and leadership resolves itself into a question of personal qualifications. Men may arise who claim commanding positions who are unable to discharge the duties which their ambition has coveted. In such instances there would seem to be a miscarriage of the natural law and order of things; yet it is only temporary; sooner or later unqualified men have to resign positions which they ought never to have assumed. In a great leader many elements of qualification are combined. Other men may excel him in detached points, but, taken as a whole, he rules not perhaps by one dominant faculty, but by a noble proportion of natural and acquired gifts. The position of a leader is not so easy as it may appear to be to unreflecting observers. Men see the elevation, not the strain and responsibility which that elevation involves. The only sound rule for promotion to influential positions in the Church is, that wisdom, wheresoever found, in the rich or the poor, the old or the young, should be recognized and honoured. These reflexions upon leadership are the more needful and pertinent to the occasion, because some have sought to wrest the action of Peter into a justification of an unauthorized primacy. Peter's action is itself the

¹ J. M. Gibbon.

best answer to such interpretation. Peter did not take the case into his own hands; nor did he claim superiority of judgment, much less infallibility; there is nothing to show that he exalted himself at the expense of the assembled Church. In a simple business-like manner he stated the case which the Church had to consider, and then called upon the whole assembly to come to a conclusion.

It is possible some more phlegmatic disciple in the infant Church may have whispered to his companion, 'How hasty our brother Peter always is!' It would not indeed have been surprising if it had seemed so: Christ's farewell words to His disciples say nothing of any duty which belonged to them between His ascension and the day of Pentecost but this, 'Depart not from Jerusalem, but wait for the promise of the Father.' It was a call not to activity, but to stillness and expectancy. But Peter at once organizes a council.²

2. It was Peter's very impulsiveness, chastened by prayer, solemnized by his own sad personal experience, deepened by the bitter sorrow consequent on his terrible fall, that urged him to take the first conscious step as the leader of the newly constituted society. How very similar the Peter of the Acts is to the Peter of St. Matthew; what an undesigned evidence of the truth of these records we trace in the picture of St. Peter presented by either narrative! Just as St. Peter was in the Gospels the first to confess at Cæsarea, the first to strike in the garden, the first to fail in the high priest's palace, so was he the first 'to stand up in these days in the midst of the brethren,' and propose the first corporate movement on the Church's part.

For conversion does not change a man's mental characteristics any more than it changes the colour of his skin. 'I am very happy,' said a young theological student in a class-meeting. The wise old man who conducted the class said, 'Yes, you were born happy. You would be happy at a funeral; but it is no proof you are good.' A man's temperament is not changed by grace. It remains the same temperament. Grace works through the stuff out of which the man is made. It does not alter it out of all shape. The temperament is the clay which the potter moulds and shapes to his own purpose; and Peter's blundering, impulsive temperament was not to be crushed, it was to be shaped. God takes men and women as they are. He has created them to glorify Him, and it is out of the stuff He has created that He brings His glory.

² H. C. Potter, *Sermons of the City*, 250.

It was said of Dr. Bushnell that the more of a Christian he became, the more individual he was. Everything that was characteristic of him flourished in the sunshine of his faith. If Christ was his, everything was his, and, most of all, his living self. His faith also increased his energy. It stimulated his imagination. It gave it form and power. Before his new life of faith, the poet in him was scarcely known to himself. But after his eye was opened to those inspiring realities that engird and penetrate this world of sense, he found himself possessed of a poet's imagery and a poet's fervor. His literary resources were enlarged a hundred-fold by the elevating power of his faith. His faith also increased his joy in nature. It softened his heart towards man. It kindled and sustained his public spirit. It justified his ardent hopefulness in human progress by his faith in the resources that are provided for man in Christ. It stimulated his inventive activity, as it warranted the hopefulness in which his sanguine nature rejoiced. It increased his sympathy with men, and therefore made him more brilliant in conversation and more genial in society.¹

3. Peter was winning his soul through restraint. He was broken loose and running downhill apace, denying and forswearing his Master; Christ put a restraint upon his spirit by a look. It is so frequently with the saints of God, though in lesser evils. Like as a hawk sitting on a man's hand, eating her food in quietness, is suddenly, by the original wildness of her nature, carried out to an attempt of flying away with all speed, but is checked by the string at her heels, upon which she returns to her meat again, so we have an innate wildness in us, provoking and stirring us up to run from God. Were we not recovered by some clog fastened on us for our restraint, we should often run into the most desperate paths. And this restraint is from the indwelling Spirit. Peter was learning to face things deliberately; on the present occasion he based his arguments on justice. It was not in his nature either to forget his early association with Judas or his own grievous shortcomings when he quoted from the Book of Psalms, the mystical application of which to our Lord and His sufferings he recognizes, selecting passages from the sixty-ninth and the one hundred and ninth Psalms as depicting the sin and the fate of Judas Iscariot, and then sets forth the necessity of filling up the vacancy in the apostolic office.

Doubtless he had many memories of Judas. He could recall the time when the other apostles looked to him with reverence, and were strongly influenced by what he said. He could remember too how the Master chose out Judas Iscariot for a position of responsibility amongst His followers, and the terrible tragedy that followed. Peter had many

things with which to reproach himself; to the end of his life he would remember with contrition that threefold denial and threefold absolution. He stood in the Upper Room feeling himself absolutely unworthy. He had been a shuffler—a coward. Yet Christ had said to him, 'Thou art Peter.' As has been said, 'All the empires and the kingdoms have failed because of this inherent and continual weakness, that they were founded by strong men and upon strong men. But this one thing—the historic Christian Church—was founded upon a weak man, and for that reason it is indestructible. For no chain is stronger than its weakest link.'²

TWENTIETH SUNDAY AFTER TRINITY.

Witnesses of the Resurrection.

'Wherefore of these men which have companied with us . . . must one be ordained to be a witness with us of his resurrection.'—Acts 1^{21, 22}.

1. How swiftly step follows step, as the redemption wrought by Christ begins its conquering career. On Friday evening the fabric of faith and hope lay shattered in the dust, and they were broken men. But ere the mourners' tears were dry, as the women were bringing spices to anoint the body for burial, the Easter message was declared: 'Why seek ye the living among dead?' and He was among them, breathing peace, bestowing benedictions, allaying fears, saying to them, 'Receive ye the Holy Ghost.' And for how short a time, how few, how fitful, and how unexpected were the appearances themselves! The forty days were just the *minimum* to satisfy faith's need, the brief prelude to the giving of the Spirit, and the inauguration of the Church on earth for which creation waited, and for which Christ had lived and died.

Peter spoke as an equal to his equals. He claimed no supreme authority; no authority, in fact, at all, over and beyond what the others possessed. He did not, for instance, on this occasion claim the right as Christ's vicar to nominate an Apostle in the place of Judas. He merely asserted his lawful place in Christ's kingdom as first among a body of equals to suggest to the whole body a course of action which he knew to be in keeping with the Master's wishes, and in fulfilment of His revealed intentions. He laid down the conditions of a possible Apostle: he must have been a witness of all that Jesus had done and taught from the time of His baptism to His ascension. But this qualification alone

¹ *Life and Letters of Horace Bushnell*, 199.

² Chesterton, *Heretics*.

would not make a man an Apostle, or qualify him to bear the witness peculiar to the apostolic office. There were evidently numerous such witnesses, but they were not Apostles, and had none of the power and privileges of the Twelve. He must be chosen by his brother Apostles, and their choice must be endorsed by Heaven; and then the chosen witness, who had known the past, could testify to the resurrection in particular, with a weight, authority, and dignity he never possessed before. The apostolic office was the germ out of which the whole Christian ministry was developed, and the apostolic witness was typical of that witness to the resurrection which is not the duty alone, but also the strength and glory of the Christian ministry; for it is only as the ministers and witnesses of a risen and glorified Christ that they differ from the officials of a purely human association.

2. Their office was testimony; and their testimony was to this effect: 'We twelve men knew this Jesus. Some of us knew Him when He was a boy, and lived beside that little village where He was born. We were with Him for three whole years in close contact day and night. We, all of us, though we were cowards, stood afar off with a handful of women when He was crucified. We saw Him dead. We saw His grave. We saw Him living, and we touched Him, and handled Him, and He ate and drank with us, and we, sinners that we are that tell it you, we went out with Him to the top of Olivet, and we saw Him go up into the skies. Do you believe us or do you not? We do not come, in the first place, to preach doctrines. We are not thinkers or moralists. We are plain men, telling a plain story, to the truth of which we pledge our senses. We do not want compliments about our spiritual elevation, or our pure morality. We do not want reverence as possessors of mysterious and exclusive powers. We want you to believe us as honest men, relating what we have seen. There are twelve of us, and there are five hundred at our back, and we have all got the one simple story to tell. It is, indeed, a gospel, a philosophy, a theology, the reconciliation of earth and heaven, the revelation of God to man, and of man to himself, the unveiling of the future world, the basis of hope; but we bring it to you first as a thing that happened upon this earth of ours, which we saw with our eyes, and of which we are the witnesses!'

To that work there can be no successors. Some of them were inspired to be the writers of the authoritative fountains of religious truth, but that gift did not belong to them all, and was not the distinctive possession of the Twelve.

And what do we find in these undeniably and admittedly genuine letters a quarter of a century after the supposed fact? We find in all of them reference to it—the distinct allegation of it. We find in one of them that the Apostle states it as being the substance of his preaching and of his brethren's preaching, that 'Christ died and rose again according to the Scriptures,' and that He was seen by individuals, by multitudes, by a whole five hundred, the greater portion of whom were living and available as witnesses when he wrote.

3. With the resurrection there is mystery. As mystery closes the old dispensation, mystery opens the new. And yet how much there is we can apprehend! We can be witnesses of His resurrection. But you say, How can we be witnesses to that which we did not behold? Well, we witness the resurrection of a tree by the fruit of it; though the tree itself we never beheld. And the witness to the resurrection is to be borne by every one of us. The resurrection life is the life of God in the soul of man. It is not the result of travelling, it is the result of the cogitation of the human mind. It is not the result of social amenities, it is the sacrificial power of God the Holy Ghost, working in the natural souls of men, raising them from death to life, turning them from darkness to light, liberating them from the power of Satan unto God, and enabling them to taste of the freedom with which Christ has made us free.

'Is that the table of your opportunities?' asked Hampden of a respectable well-doing man in Stephen Graham's *Priest of the Ideal*. 'Civilisation has touched you, and, like a caterpillar, you sham death. Why, your opportunities are boundless. Your whole life should be a miracle. You are on the threshold of life; its wonders are all untried. Instead of making a living you can *live*, and instead of finding a calling you can listen for the *call*. Your young heart beats bravely in the midst of the beautiful body; the dweller in the innermost is enthroned in your being; poetry is behind your eyes, the pathos of existence, tenderness unrealised; the majesty of power is on your brow. You are body, but you are also spirit. Nothing can hurt you. You own a God, and you can follow Shadrach, Meshech, and Abednego into the fiery furnace, and it can never consume you. You are proud; there is nobility in your aspect. Yet you are

humble; there is aspiration and yearning in your heart. You *are*. You have also a need to *become*. You were not born to be a slave. About you is a wonderful world of nature beckoning you, enticing you to *become*.

'You need never cast a glance or say a word or touch a person without doing something vital. Each glance or word or touch may be a constraint. Learn

to look creatively on men and women and upon things, to say words which change and make, to touch with a touch pregnant with the magnetism of love, with the spirit of love that flows from you to that which you touch.'¹

¹ Stephen Graham, *Priest of the Ideal*, 352.

William Sanday.

BY FRANCIS CRAWFORD BURKITT, F.B.A., D.D., PROFESSOR OF DIVINITY IN THE
UNIVERSITY OF CAMBRIDGE.

THE Editor of THE EXPOSITORY TIMES has asked me to say a few words about Dr. Sanday, on the occasion of his well-won retirement from his Canonry and Professorship at Oxford. Happily this retirement is not caused by illness, but simply by the lapse of time, Dr. Sanday feeling that at the age of seventy-six he can very well leave the labour of teaching to younger men. May he yet be spared to us and to the cause of sound Learning for many days!

I am not going to attempt to make a balanced estimate of the special contribution to knowledge made by Dr. Sanday. It would not, indeed, be appropriate; for we hope we have not yet received the last fruits of his ripe scholarship and erudition. What I have in mind is something much simpler. I want to tell a younger generation of the three occasions on which my studies in the past have been stimulated and helped by Dr. Sanday's work.

1. It is difficult for present-day students to realize how confused and uncertain the study of the Gospels appeared to be thirty and more years ago, when I was an undergraduate. In Old Testament study we were reading Robertson Smith and Wellhausen, and the decisive change of putting the prophets chronologically before the written Law threw a new light over the whole, and showed much of the history of Israel for the first time in its true perspective. But there was little corresponding to this in New Testament study. No clear light seemed to come either from Germany or from our English guides, such as Lightfoot and Westcott. These latter, indeed, seemed more occupied in exposing the crudities of the work called *Supernatural Religion* than in solving the problems which the ancient evidence itself raised. Indeed, these learned guides did not seem (to

some of us) really conscious that real problems existed at all. Westcott and Hort never talked of 'the Synoptic Problem,' and Dr. Westcott, in particular, seemed quite satisfied when he had pointed out that each canonical Gospel represented more fully a particular aspect of our Lord's character and mission.

I was dimly conscious that before we were in a position to reconstruct for ourselves, whether on paper or in our own apprehensions, a comprehensible picture of the Gospel History and of its Central Figure it was necessary to tackle a literary problem, that the Canonical Gospels were not independent one of the other, and that the curious aloofness of second-century Church writers (the Apostolic Fathers, I mean, and Justin Martyr) to our Canonical Gospels needed explanation. It was in this state of mind that I came across Dr. Sanday's book, *The Gospels in the Second Century* (Macmillan, 1876), and found it was just what I needed. In form it was even more a controversial work than 'Westcott on the Canon of the N.T.,' for it was written at the request and published at the cost of the Christian Evidence Society, and its sub-title is *An Examination of the Critical Part of a Work entitled 'Supernatural Religion.'* But it was particularly fair in spirit, and, most important of all, it showed everywhere a real appreciation of the literary problems. Much of Dr. Sanday's book is now either old-fashioned, or (more often) his detailed results are treated as almost obvious. But they were not obvious then; indeed, to some of us they were pioneer work in the uncut jungle. I may particularly mention here the remarks on Papias (pp. 145-160), which are a clear and intelligent formulation of the main elements of the literary problem presented by the Synoptic Gospels,

and to the section upon the literary peculiarities of Marcion's Gospel (pp. 222-230), which first showed me the decisive results that can sometimes be obtained from an intelligent use of Bruder's Concordance.

2. The details of Textual Criticism appeal only to a minority, but to me there are few subjects more fascinating than the study of the ancient manuscripts and versions of the Gospels and of the curious groupings of their agreements and disagreements. The immediate aim of the student is not so much to discover the 'original' reading as to map out the history of the transmission of various types of text by means of agreements too close to have been the result of accident. No part of the subject is more complicated or more interesting than that of the Latin versions, nor was any part, when I first came to the study of it, more in confusion. In the earlier editions of Scrivener's *Introduction*, and in the works of scholars of such a different school from his as S. P. Tregelles, we may still read the old view that the original Old-Latin text of the Gospels might be gathered from the codices known as *a*, *b*, and *c*, while another MS. from Bobbio, known as *k*, was supposed to present a revised text. Dr. Hort, on the other hand, had declared that *k* represented the oldest surviving type of Latin text, but to most of us younger students the reasons for this revolutionary opinion were far from clear.

Once again it was Dr. Sanday's researches that for me supplied the guiding ray of light. His 'Further Remarks on the Corbey St. James (*ff*)' in the first volume of the Oxford *Studia Biblica* (1885), was my first introduction to the study of the linguistic characteristics of the African text of the Bible, and this was supplemented in the following year by his illuminating edition of the full text of *k* (*Old-Latin Biblical Texts: No. II.*, Oxford, 1886). I have called it 'his edition,' for though the illustrious names of Wordsworth and White appear on the title-page, it was the essay by Dr. Sanday called 'Relation of *k* to other Old-Latin Texts' (p. xlii ff.), and his two Appendices at the end of the volume, which broke fresh ground and laid the first foundations for a history of the Bible in Latin.

3. The third writing of Dr. Sanday which I want to bring to remembrance here is much more recent, and will be known to most of my readers.

When Dr. Sanday came to Cambridge to give some unofficial 'apologetic' lectures to undergraduates in February 1907, he chose for his subject 'The Life of Christ in Recent Research.' He spoke a good deal about Albert Schweitzer, and for myself, and I suppose for many others, the lectures formed a first introduction to the serious study of Eschatology, Jewish and Christian. They drove me at once to Schweitzer's great book, *From Reimarus to Wrede*, which I had then not read, and I did not rest till arrangements were made to have it translated for English readers. Those who read these lines are probably familiar with Mr. W. Montgomery's admirable version of it, called *The Quest of the Historical Jesus*. But the value of these lectures of Dr. Sanday's did not consist merely in handing us on to Schweitzer and Wrede and Wellhausen and the other writers whom he notices. There was admirable discriminating criticism as well.

I have now put on record my abiding gratitude to Dr. Sanday, and I shall conclude with a quotation. At the end of his preliminary and suggestive chapter on Symbolism, prefixed to the Cambridge Lectures, he commends a certain attitude of mind. It is so near to the attitude of mind that Dr. Sanday himself has always shown, that the words have a special appropriateness here. 'That attitude,' he says (*Life of Christ in Recent Research*, Oxford, 1907, p. 34), 'consists mainly in three things:

'1. In a spirit of *reverence* for old ideas, which may perhaps be transcended, but which discharged a very important function in their day;

'2. In a spirit of *patience*, which, because those ideas may be transcended, does not at once discard and renounce them, but seeks to extract their full significance;

'3. In an *open mind* for the real extent of this significance. We have our treasure, perhaps, in earthen vessels, but the vessels are themselves very deserving of study. I would say rather that, for the purpose before us, we should not think of them exactly as earthen, but as made of some finer and more transparent material, which permits us to see through to the light within.

'I will venture to add that this attitude is not only right for the particular subject in connexion with which it is suggested, but for all that has to do with the history of Christianity, and indeed for all serious study of Religion.'

Literature.

A BISHOP AND A SOCIALIST.

HERE is a High Church Bishop who speaks disrespectfully of Apostolic Succession. 'I am reading Moberly's book on Apostolic Succession and it is fast destroying every atom of belief I ever had in that doctrine. It seems to me to be a reductio ad absurdum of the theory which it is intended to support. Every argument would be equally valid for the divine right of kings. If the President of the United States is a lawful ruler and called of God, then, by the logic of Mr. Moberly, it would seem to follow that a Congregational minister must also be and vice versa. If the Congregational minister is not a lawful minister then the President of the United States is not a lawful ruler. The book is proof to me that an Englishman is incompetent to write a book on the ministry. He is blinded by the strength and culture and standing of the established Church to the value of Dissent.'

Franklin Spencer Spalding (Macmillan; \$2.25) was the son of a Bishop; he was educated at Princetown University under Dr. McCosh; he took his divinity course at the General Theological Seminary of the Episcopal Church in New York; and, after a few years' hard work in a city charge, he was made Bishop of Utah, and sent to live the rest of his short life in Salt Lake City. There he studied Mormonism as few have studied it, and he had the wisdom to study it all round, so that when he lectured on it, as he often did, even the Mormons could find no fault with the lecture.

But the study of Mormonism was a small part of the duties that fell to him. He had to travel day after day over miles upon miles of territory, in all weathers and vehicles. When there was a church he was welcomed by the pastor, when there was none, he gathered the people together as best he could, sometimes going from house to house in the place to find out if there were any left of what had once been an Episcopalian mission, but never daunted or depressed. Truly this was one man who moved breast forward and never doubted clouds would break.

His sympathy was with the employed rather than with the employer. He became a Socialist. And he suffered for it. Once 'the congregation

of Churchmen, bankers, lawyers, women, listened spellbound, caught in the torrent of his speech, the terrible earnestness of his manner, the deep religious emotion of his closing appeal. Then the congregation left the cathedral and the storm of criticism broke. "I want this talk about the Church being on the side of the rich stopped," exclaimed one of the most distinguished bishops. "It is not true. Look what the Church is doing for the poor." "Why shouldn't I accept money from the mill owners," said a prominent bishop of a Southern diocese, "for use in the mill town?" "Never have that man in our parish again," exclaimed a sister of a certain rich bishop to her rector. And the rector recalled that a few weeks before the same lady had called Spalding "lovely," and had expressed her desire to have the missionary offering sent to "our own people in the West" rather than to "foreign missions." The wife of one of the prominent lay deputies, a great corporation lawyer, pleaded with Spalding to keep quiet and told him of a rich man who had intended to make a large contribution to a Church hospital in Japan, but now refused to give a cent to a church that tolerated such a bishop. A woman who was a leader in the Woman's Auxiliary and gave away thousands of dollars to missions told him that he would never know how much harm he had done to the missionary work of the Church. The secretary of a certain layman's organization told Spalding that he must stop his socialism, that he was breaking the hearts of his friends, and ruining not only his own reputation but the very Church itself.

Bishop Spalding hated war—before the Great War was heard of. He would not have the people sing hymns with warlike expressions in them. He changed

Onward! Christian soldiers,
Marching as to war,

into

Onward! Christian workers,
Labouring for peace,

and made the same retranslation of all the war metaphors in the hymnal.

In September 1914 he was struck by an automobile and instantly killed. 'At the steering wheel was a girl of eighteen years, who bore an

unenviable reputation in Salt Lake as a reckless driver.' He was only 49.

IMMORTALITY.

The Baird Lecture for 1917, now published by Messrs. T. & T. Clark (9s.), deals with *The Idea of Immortality*. The lecturer is the Rev. George Galloway, D.Phil., D.D., Principal and Primarius Professor of Divinity in St. Mary's College, University of St. Andrews.

Immortality—it is the most universally urgent problem of the moment. The war has made it so. And in the face of the claims of spiritualism it is the most religiously urgent problem. For spiritualism is in no way a religious movement, and if it takes the place, to any considerable extent, of the Christian belief in a life to come the result for spiritual religion will be disastrous. Dr. Galloway has in this book a singularly convincing estimate of the spiritualistic position at the present time. But his whole book (though he never touches the subject again) is an argument against its essential selfishness.

The idea of Immortality is treated historically. No other method is so effective, or indeed would now be tolerable. For we have accepted the fact that God's revelation is of developing clearness, and that it has developed along the line of actual human experience. To us now a pinch of experience is worth a pound of theory. Not what must be, but what has been and is—that is the argument which comes home to us.

The chapter on Science is the most encouraging chapter in the book. It is undoubtedly a chapter of rejoicing. But the rejoicing has to be tempered with trembling, for there is yet much to be done before the rank and file are won from a practical materialism in respect of death and its issues. The leaders in scientific discovery, and even in scientific teaching, may now be counted upon to disclaim a materialistic interpretation of the Universe. But how many of those who are engaged in the application of science to life have their affections set on things above? Nevertheless it is the most encouraging chapter.

How is the fact of a life beyond death to be brought home to men? Dr. Galloway knows how. It is by 'looking away unto Jesus.' For 'Jesus' own teaching on the life hereafter is marked by deep insight as well as by reserve. On some of

the problems connected with the future life he was silent or said little. But on the fact that human existence was not annihilated by death he spoke with perfect confidence and with unerring discernment he brought the hope of a blessed immortality into living relation with the character of God. So far as the sources of his teaching on the subject are to be found outside himself, they are to be traced to passages in the Old Testament and to Apocalyptic Literature. But in a greater degree they rest on his own unique consciousness of God and his profound experience of spiritual communion with Him. In the light of this experience he taught the value of the individual and the infinite possibilities of human life. The gain of the whole world will not compensate for the loss of the soul. This conception of the value of personality stands in the closest relation to the conception of God in the Gospel of Christ. God is the Father of men; He loves and cares for His earthly children, and will not give them a stone for bread. He knows all their needs. That this intimate fellowship should be destroyed by death is not conceivable: for God, as Jesus declared, "is not the God of the dead but of the living," and "all live unto Him." The life of God in man cannot be extinguished by the dissolution of the material organism. The communion of the human soul with God is the fulfilment of the divine purpose, and a fact of supreme value: the conservation of this value is a just expectation which is based on the character of God. As has been remarked, Jesus raises one idea of humanity so that its immortality naturally follows.'

Enough. Many years ago Messrs. T. & T. Clark had the satisfaction of being the publishers of Professor Salmond's book on the *Christian Doctrine of Immortality*. Its success was what is called phenomenal. Principal Galloway's book is up to date. It is at least as great.

KOHELETH.

A Gentle Cynic, being a Translation of the Book of Koheleth commonly known as Ecclesiastes stripped of later Additions, also its Origin, Growth, and Interpretation; by Morris Jastrow, jr., Ph.D., LL.D., Professor in the University of Pennsylvania (Lippincott; 9s. net). That is the title-page of a most attractive, modern, and highly scientific introduction to the Book of Ecclesiastes.

It is more than an introduction, though the introduction is a great and valuable part of it. Dr. Jastrow gives us also the Book of Ecclesiastes shorn of its later additions, and even these later additions themselves in three separate appendixes. For he believes that this book of the Bible has been revised and improved (chiefly in the interests of orthodoxy) by many subsequent hands, and now it is so different from the book which Koheleth wrote that he would have been likely, had he lived to see it as we see it, to repudiate it as utterly foreign to its original intention. 'Critical scholarship, as the result of the combined activity of many scholars of many lands during the past century, now recognizes that the book, as it stands in our Bible, consists of a kernel to which liberal additions have been made. These additions which were introduced, as we shall see, for the express purpose of counteracting the effect of Koheleth's unconventional views and to give a more orthodox turn to his thought are to be found in each one of the twelve chapters into which the book was arbitrarily divided. In some chapters, the additions consist merely of a phrase or of a sentence skillfully inserted here and there at a critical point in the discussion; in others, as in the eighth chapter, the additions are almost equal to the original section, while again in some, as in the seventh and tenth chapters, the supplementary material is in excess of the original portion of the chapter. Besides these conspicuous additions, amounting in all to more than one-fourth of the book, there are little glosses and comments of a miscellaneous character, likewise interspersed throughout, which correspond to our foot-notes to a text.'

The additions are of three kinds. Some were made by 'pious' commentators in the interest of Jewish orthodoxy; some are by 'maxim' commentators, being the insertion of current proverbial sayings largely in the same interest; the rest are miscellaneous comments and glosses.

Who was the original author? 'Koheleth,' says Dr. Morris Jastrow, 'lived at a time when the author had begun to be a factor in the intellectual and social life, but still could hide himself under a *nom de plume* and reap an advantage from so doing. For Koheleth is a disguise, and it is reasonable to suppose that in describing himself as a king over Jerusalem, who had amassed wealth, who possessed great power, and who was also "wiser than all who were before me in Jerusalem"

(i. 16), he aimed to identify himself with Solomon whose name must, therefore, have already become at the time when Koheleth wrote a synonym for wisdom, glory and power. The device was successful. An uncritical tradition, accepting the implication in the disguise, attributed the book to Solomon. The magic of this name went a large way towards overcoming the objections that later arose against its inclusion in the canon because of its heterodox spirit and contents. The name Koheleth thus furnishes an instance of real pseudepigraphy among the Jews. We may acquit the author of any desire to deceive his readers, and he certainly did not look forward to having his book included in a sacred collection, but apart from the hope which may have tickled his vanity of increasing both the popularity and the influence of his book by creating the impression that he was speaking in the name of the wise and glorious king, he may have been actuated in adopting a *nom de plume* by the fear of risking a personal unpopularity through his identification with the teachings which he set forth in such bold fashion. The author may not have been of the stuff of which martyrs are made. Authors rarely are. He would, at all events, have been condemned by the pious and the orthodox, and his book, after creating a mild sensation, would probably have been consigned to oblivion. Instead of being included in a sacred collection, it might have been placed on an *Index Librorum prohibitorum*, and the world would have been the poorer for the loss. We should, therefore, be grateful for the device which he adopted as well as for its complete success, indicated by the heading at the beginning of the book, which was subsequently added, and in which the words "son of David" were included so as to remove all doubt of the identification of Koheleth with the famous king.'

That 'Koheleth' is a disguise is proved by the fact that it is a feminine noun, and represents a formation in Hebrew which could not be used as the name of an individual.

JEREMIAH.

The new volume of 'The Westminster Commentaries,' edited by Dr. Walter Lock, is *The Book of the Prophet Jeremiah*, with introduction and notes by L. Elliott Binns, M.A., late Chaplain

and Lecturer in Old Testament History, Ridley Hall, Cambridge (Methuen; 16s. net).

Mr. Binns reminds us that Jeremiah is the longest book in the Bible. And so he is entitled to the largest volume of the series. No doubt he could have taken still more space if it could have been allowed him. But he has used it well.

In the introduction he deals with (1) the Importance of Jeremiah; (2) the Times of Jeremiah; (3) the Life of Jeremiah; (4) the Character of Jeremiah; (5) the Teaching of Jeremiah; (6) the Book of Jeremiah; (7) the Style of Jeremiah; (8) the Influence of Jeremiah.

He discovers three outstanding traits in the character of Jeremiah.

(1) *His timidity.* 'The call of Jeremiah,' he says, 'is the first event narrated in the book which bears his name, and it is a record of the spirit in which the prophet carried out his whole life-work. Great self-distrust and inward fear overcome by the power of God are the marks of Jeremiah's ministry. He did not like Isaiah volunteer to go on God's errand, but like Moses he shrank back from it. God gave him power by touching his lips, and then commanded him to speak out all the words which had been given him, otherwise his cowardice would be openly shown in the sight of his enemies. There can have been few men in the history of the world who have undertaken tasks less congenial to them than did Jeremiah when he became the prophet of Jehovah; the weakness of his nature made his life one long perpetual struggle, he cursed the day on which he was born, and even rose to the height of blaming God Himself. His timid spirit and the extremity of suffering which he had to undergo drove him almost to madness; hence his strange boldness towards God. He felt that it was for His sake that he had borne reproach, and that God, as it were, had forced him against his own will to undertake the life of pain which oppressed him, and at times threatened to overwhelm him. These strange outbursts are the strongest possible evidence of the desperate state to which the prophet had been reduced, a state of despair such as comes to "many a lofty soul which feels itself misunderstood by man, which can hardly believe that it is not deserted by God."'

(2) *His power of endurance.* Here Mr. Binns quotes Dr. Payne Smith: 'Naturally despondent

and self-distrustful, there was no feebleness in his character; and he possessed a far higher quality than physical courage in his power of patient endurance.' And then, he says, 'the secret of his courage and endurance was to be found in the God who had called him to His service, and whose promise of continual help never failed him. At the same time the Divine power acted as a compelling as well as a helping force. The prophet was decidedly not one of those who from the desire for publicity or fame preach startling sermons, and his shrinking and retiring nature needed the stimulus of God's awful compulsion before the proclamation of his message was possible. Newman's description of the steadfastness of the Christian might well be applied to Jeremiah. "The foundations of the ocean," he says, "the vast realms of water which girdle the earth, are as tranquil and as silent in the storm as in the calm. So it is with the souls of holy men. They have a well of peace springing up within them unfathomable; and though the accidents of the hour may make them seem agitated, yet in their hearts they are not so."'

(3) *His sensitiveness.* 'Jeremiah has come down to later ages as the "weeping prophet," mainly it may be supposed because the book of Lamentations was traditionally attributed to him, and his name has been turned into a byword for pessimistic denunciations. But Jeremiah's denunciations were no more severe than those of the other prophets, his outlook on the future no darker. Why then was it that he above all other prophets should be chosen out to bear the term of reproach? It is almost undoubtedly for two reasons amongst others. (i.) The soul of Jeremiah, with the possible exception of Hosea, was more sensitive than that of the others. He was not one who heard the deep sighing of the poor, and left it unheeded, rather was he one of that noble but suffering band

"to whom the miseries of the world
Are misery, and will not let them rest."

It is true that to him as to them all there came times when (to continue the quotation) he did desire to "find a haven," not indeed "in the world" but rather from it. This longing, due to natural reaction in one of a highly strung and sensitive nature, is evidence of the extremity of his suffering rather than of his desire to avoid responsibility,

and was soon put aside and no doubt repented of with tears. (ii.) Just as Jeremiah felt the miseries of the individual Israelites, so he felt the horrors of the fate which was coming upon the nation at large. His naturally affectionate disposition, cut off from the love of wife or child, poured itself out in overflowing measure upon his country. Isaiah or Ezekiel could utter the most scathing condemnations of Israel or Judah, could forecast for them the most desperate fortunes, and apparently remain unaffected themselves; but such was not the case with Jeremiah, he was no mere "looker on of this world's stage," and the sorrows of the nation were as his own, its hopeless and pitiable fate moved him till, as he himself said, his eyes became "fountains of water."

Let that suffice for a knowledge of the introduction. Come now to the notes. There is an additional note on 'Jeremiah and Nature.' It occurs in connexion with the vision of the rod of an almond tree (i¹¹). In that note Mr. Binns shows that Jeremiah, being unable to differentiate between God and the laws by which He acts, was led in some cases, as were other prophets, to a belief in doctrines which to the mind of a later and more enlightened age seem to be distinctly dangerous. As an example he gives the doctrine that the sins of parents might be visited on their children by a deliberate interference of God to that end. He points out that Jeremiah had a much greater appreciation of the more tender aspects of nature than the other prophets of Israel. 'He was evidently a close observer of bird life, and several times refers to the flight of birds across the heavens; he admired their wonderful instinct (viii. 7), he had watched their habits closely (xii. 9), and his interest followed them even into their captivity (v. 27); at the same time he seems to have had no ear for the music of their song (cf. Cant. ii. 12). Nor did the wider aspects of Nature leave Jeremiah untouched, and he was ever alive to the changing march of the seasons. Yet with all this appreciation of the softer and gentler moods of Nature there was something that was grim and harsh, and the predominant impression left on our minds by the imagery of the book is one of tumult and horror. Descriptions of the sea dashing and raging against its bounds, of the mountains and hills rocking in the throes of a mighty earthquake, of the whole land desolate, seem more akin to the mind of Jeremiah than the soothing picture of the

budding almond tree and the silent approach of spring.'

SOCIAL PROGRESS.

We used to hear much about growth in grace. It was one of the great pulpit themes. For there was a certain subtle flattery in it that secured a respectful attention, and it was easy to handle, the Scripture reference being abundant. What is the preacher to do when the idea of growth in grace has become old-fashioned and out of date? He must proclaim social progress, must he not? Which is a very different thing.

For social progress need not be due to Christ. It need not be even a religious thing. None preach social progress more heartily than the secularists. They preach it as an antidote to the poison of Christianity. They preach it in order to make the cross of Christ of none effect.

Mr. Arthur James Todd, who is Professor of Sociology in the University of Minnesota, has made 'a critical study of the attempts to formulate the conditions of human advance,' and has called the volume which expresses his results *Theories of Social Progress* (Macmillan). He does not write as an opponent of Christianity. He does not write as a Christian. The question of Religion as a factor in social progress occupies one chapter, and is discussed with what is called scientific impartiality. You could not tell for certain at the end of it whether Religion helps or hinders. It is evident that social progress is not an end to the preacher of Christ and Him crucified. The preacher's end is the Kingdom of God, but Professor Todd does not look forward to that as the goal of human advancement.

Social progress means (to Professor Todd) three things, and these three together: first, a change on the part of man from passive to active adaptation, that is to say, from merely fitting into his natural environment to utilization and control of it; next, greater sharpness and breadth of intellectual perceptions; and thirdly, a keener sense of moral relations. Is there a God anywhere about? Perhaps there is, says Professor Todd. 'Perhaps there is even a Prime Mover who communicates the eternal impulse to improve. But we have no tangible evidence of him in this capacity. Such a Power may be assumed pragmatically, but at present is beyond the scientific ken.'

THE AMORITES.

Though the Jerahmeelites have not survived their discovery by Professor Cheyne, the Amorites, discovered about the same time or a little later, and chiefly by Professor Albert T. Clay of Yale University, are very much alive. They are as much alive as the Hittites, and cover almost as great a territory. We are familiar with the empire of the Hittites: we must become familiar with *The Empire of the Amorites*. Professor Clay tells us all about it in the book he has called by that name (Yale University Press), a handsome volume such as the Universities of America can produce 'regardless of expense.'

The Amorites are better worth knowing than even the Hittites. For they had a closer relation to the Israelites. Professor Clay believes that it is to them and not to the Babylonians that the Hebrews owed their civilization. And he gives reasons enough to persuade the unprejudiced. But unfortunately there is some prejudice here. The Babylonian influence has been bound up with astral theories—Samson, a sun-god; Joshua, Gideon, Saul, David, all solar or lunar deities of the Babylonians—so that it is not a matter now of mere historical research. It is clear enough, however, that we must let all that go. It had already begun to overbalance itself. 'Zimmern found that elements of the Marduk cult were applied to Christ; even his death was suggested by that of Marduk and Tammuz. But the most extreme of all was Jensen, who found that all the Biblical characters, from Abram to Christ, even including John the Baptist, were simply borrowed from Babylonian sun-myths.' Professor Clay has given it the needful push. Now we shall look for light on Hebrew origins to the nearer Amorites.

SCOTTISH LITERATURE.

Mr. George Gregory Smith, LL.D., Professor of English Literature in the University of Belfast, has the gift of style, and the gift of style is always irresistible. Clearly he might write on any subject, *quicquid agunt homines*, and we should read him. Here and now he writes on *Scottish Literature: Character and Influence* (Macmillan; 8s. 6d. net). It is to him a great enough subject to make a great book of. To the ordinary half-educated Englishman it does not exist—well, except for Burns, and

'Burns! really now, you know.' Professor Smith has recalled some Englishmen's criticisms of Burns—and not even half-educated Englishmen. Their charge is provincialism:

'When Matthew Arnold, in his Introduction to a popular anthology of the English Poets, made survey from his trigonometric base of "criticism of life," he took particular care to check some Scottish miscalculations of Burns's genius. He found much that was reasonable in the general estimate, but he thought the verse has too often the taint of the provincial and local. It "deals perpetually with Scotch drink, Scotch religion, and Scotch manners"—so we are told, four times in one paragraph. If it have "truth of matter and truth of manner," it lacks the "high seriousness," the "accent or the poetic virtue of the highest masters." Ruskin, in the same year, when referring to the fourth stanza of *Death and Dr. Hornbook*, concluded that "for Burns the moon must rise over Cumnock hills," and Henley, in the calm of a footnote to a famous effort in frankness (1896), held that most of the poems are local, "parochial even"; that in *Holy Willie* and the *Holy Fair*, for example, "the circumstances, the manners, the characters, the experience, all are local." Such agreement by three English critics must command respectful consideration, for on all questions as to how the universal appeal of an artist is affected by the parochial and petty, the alien has perhaps the better right to speak. Yet it is strange that they should have found this disturbing element in Burns, who, of all poets, has laid hold of the universal, and, in winning the world's favour, has overcome the barrier of dialect. Arnold's position was soon attacked and turned, and it is not necessary to add much to what the late Professor Nichol said in his *Life* of the poet about the critic's confounding of "provincialism in themes and provincialism in thought." If "provincialism" means anything, it is, as our Oxford authority has it, "narrowness of view, thought, or interests, roughness of speech or manners, as distinct from the polish of court or capital." The roughness of speech, that is the dialect, has been condoned, even allowed to be an aid where the curial speech must fail. Of narrowness of view, even Matthew Arnold would have made no complaint. What he appears to hint at is the studied and unflagging realism of Burns's work, the absence of the abstract and of the mist of romance. This is an unexpected mis-

liking on the part of one to whom, both as poet and critic, classicism meant so much. For, as one has laid it down, "Romance . . . there was none in Burns—'tis the sole point, perhaps, at which he was out of touch with the unrenowned generations whose flower and crown he was." His is that classical quality, the perfection of the acquisitive power which misses nothing, feels directly and fully, and, as in the greater of the ancients, attains the absolute by its very precision in the real. The moon may rise over Cumnòck and cast familiar shadows of Ayrshire lairds and weavers. What of that? If Afton Water were to meander by Parnassus, and Alloway Kirk were a temple of the Great God Pan, we should be not one whit less distracted—we might be more—than we are by the transcendent realism of this modern.'

That is a taste of Professor Smith as well as of Burns.

Professor Smith finds two moods in the literature of Scotland. There is the realistic mood, the sense of actuality, grip of fact, and entrance into much 'trivial' detail. 'What we are really thinking of is "intimacy" of style. Scottish literature has no monopoly of this, which is to be found in the best work everywhere, and is indeed a first axiom of artistic method, no matter what processes of selection and recollection may follow; but in Scots the zest for handling a multitude of details rather than for seeking broad effects by suggestion is very persistent.'

The other mood is very much otherwise. The Scottish Muse, 'though she has loved reality, sometimes to maudlin affection for the commonplace, has loved not less the airier pleasure to be found in the confusion of the senses, in the fun of things thrown topsyturvy, in the horns of elfland and the voices of the mountains.'

'It is a strange union of opposites, alien as Hotspur and Glendower; not to be explained as if this liking for "skimble-skamble stuff" were derived from the very exuberance of the poets' realism by an inevitable reaction, or were a defect of its quality, or a sort of saturnalian indulgence to the slaves of observation.' 'The Scot is not a quarrelsome man, but he has a fine sense of the value of provocation, and in the clash of things and words has often found a spiritual tonic. Does any other man combine so strangely the severe and tender in his character, or forgo the victory of the most relentless logic at the sudden bidding of sentiment

or superstition? Does literature anywhere, of this small compass, show such a mixture of contraries as his in outlook, subject, and method; real life and romance, everyday fact and the supernatural, things holy and things profane, gentle and simple, convention and "cantrip," thistles and thistle-down?'

ANIMAL AND HUMAN.

The old Roman's boast, *nihil humanum a me alienum puto*, is too narrow now. We must take in the animals. We cannot make progress without carefully considering them, and especially the infinitesimally small and invisible individuals of them. Mr. Arthur Dendy, D.Sc., F.R.S., Fellow of King's College and Professor of Zoology in the University of London, has edited a volume of papers on *Animal Life and Human Progress* (Constable; 10s. 6d. net).

It is quite probable that to a multitude of readers the book will be a revelation of interdependence between the animals and man, and of more than interdependence, of genuine solidarity. Professor F. Wood Jones tells us that we owe our existence to them—not to the very apes you see in the Zoological Gardens, but to certain predecessors of them and us. And then Dr. R. T. Leiper proves that they are with us still. His title is 'Some Inhabitants of Man and their Migrations.'

But the essay that has attracted us most is the fourth in the volume. Its author is Professor J. Arthur Thomson of the University of Aberdeen. Its title is 'Man and the Web of Life.' For the very purpose of this essay is to show that we—animals and men, and all things else in this wonderful Universe—are all bound together in the bundle (or as the more scientific word is 'the web') of life. We cannot isolate ourselves. We cannot sever our connexion with our fellow-men without grievous moral and intellectual loss—that we know. But also we cannot cut off the strands that connect us with the universe of being without serious loss and even certain disaster—physical, mental, moral—and that too not to ourselves only but to the rest of the web.

Who wove this amazing web of life? Professor Arthur Thomson knows that he did not do it, nor any other man, nor any other animal. And he has no hesitation in finding an outside Artifex; who is also not outside, but ever weaving, weaving, weaving the web of life from within, weaving it so

certainly from within that He shares in the sorrow that comes when any part of it is shattered by thoughtless sinfulness. This is not a religious book. But the science of the capable men of to-day is scientific Christianity.

Mr. Samuel Proudfoot has had a striking spiritual experience, some account of which he gives in the preface to his book entitled '*All Too Human?*' (Brown & Sons; 4s. 6d. net). From admiration of the Tractarian Movement he passed to Maurice and the Christian Socialists, and thence to Father Tyrrell. Now his faith is 'Sacramental, it is Social, and it is part and parcel of Man and of his development here on earth. I believe in humanity, and (though I am no Comtist) in his essential divinity as redeemed, renovated, and inspired by Christ. Without Him and without that Revelation of God which His life gave, mankind is poor, miserable and weak; his aims alike petty and disastrous. Without Christ I were a pessimist, but in Him my optimism is triumphant.'

The volume contains a frank criticism of prevalent teaching, without respect of person or church. But there is neither conceit nor contempt in the criticism. If organized Christianity has failed, Mr. Proudfoot feels that he has contributed to the failure. There are, however, great facts that stand sure, the Incarnation, the Sacraments, the forgiveness of Sin, the power of Prayer, and the offer of Eternal Life. Let these facts find way with us and all will yet be well. The last chapter, which could have come first, is on the Reunion of the Churches. If all were as this English vicar reunion would be very near.

Professor George Herbert Palmer of Harvard is known to us as a preacher—a preacher of short sermons that sometimes satisfy and sometimes not but always make us think. Now he appears as a critic of poetry. He has published some lectures on *Formative Types in English Poetry* (Constable; 7s. 6d. net). He has chosen seven English poets as types of English poetry, but not merely as types, as masters who made scholars after their own likeness. And thus he has written in a sense a history of the evolution of English poetry, as the omnipresent scientist would say. His poets are—how would you guess?—Chaucer, Spenser, Herbert, Pope, Wordsworth, Tennyson, Browning.

But what is Poetry? Yes, that is the first question. And Professor Palmer answers it as honestly as any man. Poetry, he says, is 'the conscious transmission of an emotional experience to another imaginative mind.' It is a definition worth making a note of.

The next question is, What is the use of it? Professor Palmer gives an honest answer again. Its most considerable use, he says, comes from its work in training the imagination. 'Poetry offers us our best opportunity for entering into experiences not our own. It thus corrects our tendency to become shut up within our separate selves. People differ widely in understanding the life of others. Some, of imagination all compact, know instinctively the moods of those whom they approach. Others seem incapable of comprehending any other minds than their own. And how petty, tactless, isolated, and poverty-stricken are such lives! We are social beings. Each life naturally interlocked with that of others, suffers depression when detached. Swift mutual understanding brings pleasure and efficiency. Because poetry can train us in a habit of mind so generous, it has high social value.'

Mr. Ozora S. Davis is convinced that the most urgent demand made upon a preacher of to-day is for adaptation. He must make his sermons suit the new circumstances. For the war has caused a complete cleavage in men's thoughts of God and the world. The congregations that we preach to now may outwardly seem to be the same as those we preached to before the war, but they are not the same. They are wholly different. They differ in mind and memory. They differ in their attitude to the gospel and to life. He has therefore written a book for the sole and simple purpose of showing the preacher of to-day how to adapt himself to his new audience. He has great faith in preaching. He promises a great future for it. But always on the understanding that the preacher gives his mind to adaptation.

Mr. Davis in a series of chapters considers such circumstances as are likely to arise in every preacher's sphere of influence, shows how new they are, and how to encounter their novelty. At the end of every chapter he quotes appropriate texts, and makes suggestions for their appropriate treatment. The preacher has to preach, for example, on Patriotism. If he ever preached on

Patriotism before it will be different preaching now. The atrocities of the Germans, and the brutalities of the Turks, have wrought the difference. What texts are there? He chooses Neh 2⁸, Gn 24⁶⁻⁸, Gn 14²³, Is 63⁵, Phil 1²⁷, Jg 5^{15,16}, Is 6⁸, Phil 2¹⁵, Lk 20²⁵.

The book is published at the University of Chicago Press, and in this country at the Cambridge University Press. Its title is *The Gospel in the Light of the Great War* (\$1.25 net).

The writer of *The Land of Promise* (Church Missionary Society; 2s.) admits that of the making of books about Palestine there is no end. But he is right in claiming attention for his own book. For it is neither a collection of travellers' tales nor a course of lectures delivered before a geographical society. It is a missionary's message. It is an earnest declaration of the opportunity that is offered for the entrance of Christianity into Palestine, and of the conditions of life, so favourable for the reception of the gospel, to be found there. A greater theme no man could have in the writing of a book, and the Rev. H. G. Harding recognizes both the greatness and the urgency of it.

Why is it that American sermons to children are so much more American than American sermons to adults? No doubt there are preachers to adults in America who are consumedly American. Take Banks or Burrell for examples. But the great American preachers are as British as they are American and for that matter as French or German, were it not for the language they use. But you never read a sermon to American children that was not American first and last and all the way. The language is American, so American that it is sometimes almost unintelligible. The anecdotes are American, so American as sometimes to be almost incredible. You would think that the very Bible which the preacher has in his hand is an American Bible, so utterly American are the quotations which he makes from it.

If, therefore, you are an American preacher preaching to American children, get hold of one of the best books for your purpose, *Morning Faces*, by the Rev. George McPherson Hunter (New York: Doran; \$1.25 net). But if not you had better leave it alone—unless, of course, you have lost your children's attention and think that the

time has come to try an experiment and make a sensation.

The Oxford Souvenir Edition of *The Holy Bible with Central Column References* is worthy of the workmanship of the Oxford University Press, and it is a worthy memorial of the Peace celebrations. It is bound, we suppose, in a variety of leathers. The volume sent us for notice is inexpensively but attractively bound in dark red. In the centre as it lies right side up on the table there is a cleverly cut Peace device and round the outside are engraved the words, 'The Lord will bless His people with peace.'

Two volumes have been written by Professor Henry J. Cadbury of Haverford College on *The Style and Literary Method of Luke*. The first volume is published. It deals with the diction of the Third Gospel and the Acts (London: Milford; \$1.25). It contains three essays, one on the size of Luke's vocabulary, one on the literary standard of the vocabulary, and one on the alleged medical language of Luke.

Observe the word 'alleged.' 'In the year 1882, W. K. Hobart published under the title "The Medical Language of St. Luke," an elaborate investigation into the vocabulary of Luke, aiming to show, mainly by quoting parallels from medical writers, that the language of the third Evangelist has a distinctly medical tinge. Some attempts in the same direction had been made before Hobart, though he was acquainted with only one, an article that appeared in the *Gentleman's Magazine* for June 1841. To the large mass of material which Hobart collected no additions seem to have been made since, though Zahn and Harnack have greatly strengthened the argument by selecting from Hobart only the most convincing examples.'

To Zahn and Harnack add Moffatt. And then to these three, who have together strengthened Hobart's argument, add almost all the English New Testament scholars as believers in it.

But Professor Cadbury does not believe in it. 'The style of Luke,' he says (after a long and searching investigation), 'bears no more evidence of medical training and interest than does the language of other writers who were not physicians.'

The volume is published as one of the Harvard Theological Studies, and an editorial note is added to Professor Cadbury's essay signed by Professor

G. F. Moore. 'The earlier discussion,' says Professor Moore, 'turned on the question whether "Luke the physician" (Col 4¹⁴) was the same Luke to whom tradition ascribed the third Gospel and the Acts (Iren., Euseb., Jerome), or, as Erasmus, Calvin, and others surmised, another person, expressly distinguished from the Evangelist by the designation "the physician."' He then gives a history of the discussion, and on the whole, though he is not very clear about it, seems inclined to throw in his lot with Professor Cadbury.

A book on *The Problem of Gambling* has been written by Mr. E. Benson Perkins (Epworth Press; 2s. net). It contains an account of the law relating to gambling, written by Dr. F. G. Neave. Every expression of the gambling mania is dealt with, and all capably and quietly. But the revelation is only the more awful that it is made without mysteries. It is a book to be circulated by the thousand.

There is no argument for Immortality like the conscientious conviction of a good man. The intellectual arguments are many, but they leave us cold and uncomfortable. 'Your letter,' said a mourning father, near the end of the war, 'gave me real help and most of all that you yourself believe.' And when that argument is enforced by beautiful writing, as is the case with a book entitled *The Dream that Comes True* (Epworth Press; 5s. net), it is almost irresistible. Mr. J. Napier Milne, the author of it, has just that feeling for the virtue of language which gives it power with us. He is evidently a careful student of the Bible also. But, as has been said, it is his own conviction that convinces us. He dreams and he believes he dreams truly. We also dream and he greatly helps us to believe.

What comfort have you been able to offer to those who have been bereaved by the war? The Rev. H. E. Maddox, B.D., knows no comfort higher or better than an encouragement to look for *The Promise of His Coming*. But he knows very well that this is comfort only for those who love His appearing. And so it is to them that he addresses the book which he has published under that title (Marshall Brothers; 2s. 6d. net). Although Mr. Maddox calls his book 'The Promise of His Coming' he is careful to point out that he does

not rely upon a merely verbal promise contained in such and such passages of Scripture, passages which might be explained away, or given a variety of interpretations. It is bound up with the whole scheme of man's redemption and the restoration of the creation.

We fear that the immediate occasion for the volume entitled *Sermons for the Peace Celebrations* (Skeffington; 3s. 6d. net) has passed. But if we are no longer engaged in public celebrations, the necessity of doing everything in our power to maintain peace is upon us still, and will be upon us for many years to come. Let the preacher take these simple earnest sermons as models of the kind of preaching that he must persist in. They are by various clergymen of the Church of England, including Canon Ivens and the Rev. J. A. Craigie.

Two additions have been made to the 'Handbooks of Christian Literature' published by the Society for Promoting Christian Knowledge. The one is a brief, clear, reliable account of *The Early Christian Books*, by the Rev. W. J. Ferrar, M.A. (3s. 6d. net). The other is a statement and defence of the doctrine of *The Inspiration and Authority of Holy Scripture*, by the Rev. G. D. Barry, B.D. (4s. 6d. net).

What does Mr. Barry understand by Inspiration? For on that will depend the usefulness of his book. He leaves one in no doubt. 'It may be stated at once,' he says, 'that the central word in which the belief in the paramount authority of Holy Scripture is expressed, occurs only once in the New Testament: and in that passage St. Paul is simply giving a definition of the purpose which "Inspired Scripture" may rightly be expected to fulfil; he is not telling us which Books, in his judgement, are Inspired Scriptures and which are not. One other statement tells us the originating source which gave birth to the Books of the Bible: "Men spake from God, being moved by the Holy Spirit." In these words lies the key to the deeper meaning of inspiration: the writers wrote because they were under the influence and teaching of the Holy Ghost, but it is distinctly implied that their human powers were not suspended: they delivered their message each in his own characteristic way. The inspired writer absorbs into himself what has been given to him from above, and then gives it out with his own lips and in his own language. "The

supernatural fertilises and does not annihilate the natural," the individuality of the author is allowed full expression.'

The object of the book is to show that such a doctrine of Scripture as that is the doctrine of the Church. It gives the witness from the Apostolic Fathers to Augustine.

The S.P.C.K. has a series of Rabbinic Texts under translation. The *Tractate Sanhedrin*, containing the judicial procedure of the Jews as codified towards the end of the second century A.D., has been translated from the Hebrew, with Introduction and Notes, by the Rev. Herbert Danby, M.A., Sub-warden of St. Deiniol's Library, Hawarden (6s. net).

The Rev. A. C. Bouquet, B.D., calls his book *The Greatest Relationship* (S.P.C.K.; 2s. net in cloth, 1s. net in paper). What is the greatest relationship? It is the relation between man and God called Religion. This book is an argument for the knowledge of God addressed to the average Englishman, and it is an effective one. For Mr. Bouquet has clear ideas, and he has the imagination to set himself beside his reader, talking pleasantly and persuasively. In these times of stress so fair and sympathetic a writer should be widely read.

Can theology be progressive while the faith remains unchanged? That question is answered by the Rev. Charles Harris, D.D., in a paper read at Christ Church, Oxford, and now published by the S.P.C.K. under the title of *The Creeds and Modern Thought* (2s. net).

What is modern thought? Dr. Harris finds four main tendencies in modern thought which distinguished it from ancient and still more from mediæval thought: (1) a tendency to question authority; (2) the use of observation and experiment; (3) the interpretation of the universe in terms of evolution; (4) the rejection of the supernatural.

Dr. Harris believes that all these tendencies can be respected while the dogmas of the creed are accepted in all their essential meaning. He reckons himself a modern thinker, yet he believes in the Virgin Birth, the Descent into Hell, and the Ascension.

The latest issue of the 'S.P.C.K. Texts for Students' is a small volume of *Select Extracts from Chronicles and Records relating to English Towns in the Middle Ages* (9d. net). The volume is edited, with Introduction, Notes, and Glossary, by F. J. C. Hearnshaw, M.A., LL.D.

Hitherto we have had to find the volume containing *The Pilgrimage of Etheria* in the Palestine Text Society's scarce series. Now an edition is issued by the S.P.C.K., edited by the late Mrs. McClure and Dr. C. L. Feltoe (6s. net). And good as Dr. J. H. Bernard's edition was, this is better. For it incorporates all, or nearly all, that scholarship has had to say since Signor Gamurrini discovered the book in a Manuscript of the eleventh century at Arezzo; and it has the benefit of the revision or suggestion of Archbishop Bernard, Monseigneur Duchesne, Professor Flinders Petrie, and others.

It is an intensely interesting narrative. Nobody knows for certain who Etheria was, but 'Dom Férotin's theory, amounting almost to a certainty, was that she was a fellow-countrywoman of Valerius, who had visited the East towards the end of the fourth century, *i.e.* in the reign of Theodosius (†395).' In any case Etheria 'displays great intelligence and exercises great powers of observation and appreciation of what she sees and hears wherever she goes. And this makes her narrative always lively and entertaining in spite of the defects in her style and occasional obscurity of meaning.'

The little book of the Rev. D. Ambrose Jones, M.A., entitled *Philosophic Thought and Religion* (S.P.C.K.; 2s. net), might be called an Introduction to Modern Philosophy. For it touches upon all the philosophical systems from Hume to Bergson. But that is not the author's purpose. His purpose is to prove that if any system of philosophy is to explain the universe, religion must be at the heart of it. Religion is universal. It is an instinct and an intuition. 'Man continues to be aware of something in touch with himself, full of wondrous power and grandeur, but a source of awe. In this conscious awareness, mysterious as it is and co-extensive as mankind, is to be found the root of religion.'

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There is no doubt that theology cannot adopt the term in its 'strict sense' as above defined. For, among other reasons, that sense is nonsensical. It implies, for instance, that God can at once cause a thing to exist and to be non-existent, or disregard the fundamental laws of thought; and it enables such dilemmas to be put as the old question: Could God create a being of such a nature that He could not subsequently destroy it? Either answer we make to such a question is fatal to that omnipotence which the putting of the question presupposes; and this plainly indicates meaninglessness somewhere. The theist attributes to God certainly as much limitation as is required to make omnipotence exclude self-contradictoriness; and he has accordingly been asked to abandon the word 'omnipotent.' To this he will see no objection apart from mere inconvenience; and even if the request seem pedantic, he might otherwise be

willing to acquiesce. But, on the other hand, inasmuch as the 'strict' sense can be shown to be meaningless, he has even more right to suggest that *it* is the one which should be dropped.

The meaninglessness of 'omnipotence,' when it implies control over the possible and the impossible alike, might conceivably be shown in two ways. One of these assumes that the fundamental laws of logic—the principles of contradiction, excluded middle, etc.—are valid and real independently of God, and impose themselves upon Him just as they impose themselves upon us, with necessity, because they must be true of all thought, whether divine or human. Such an assumption will seem reasonable to common sense. But we shall do well not to rely upon it entirely, because the abstruse question whether the valid—such as the law of contradiction—can be real or can subsist, independently of existent beings or things of which it is valid, is debatable. There are some philosophers who hold that the valid apart from the existent, laws apart from things that exhibit or obey them, are but an abstraction and a mental figment: there can be no eternal *prius* of law, even of laws so fundamental as the laws of logic, eternal to or independent of the actual, or of God. Such laws, as much as the empirically discovered laws of Nature, must be grounded in the nature of God, which is simply what it is: 'I am that I am.' If, then, we adopt this latter view, we shall not be able to look upon the distinction between the possible and the impossible as a distinction having reality apart from, independently of, the nature of God and His world; though this would have been the most direct way of showing that the idea of omnipotence which disregards any such distinction is inherently absurd.

But there is another way open to us, and one which I believe is not beset with controversial difficulties. It is to assert that God, to be God at all, must be a *determinate* Being: not an indeterminate Absolute in whom all differences are lost. To be or exist is to be something, this and not that. 'I am that I am' implies 'I am not what

I am not': neither everything in general, nor nothing in particular. All determination, says Spinoza, is negation: negation, that is, of other conceivable characteristics. In that God is love, for instance, He is not hate; in that He wills a world that is an evolutionary moral order, He does not will a statically perfect paradise of angelic spirits; and so on. What is possible may thus be determined by what God is; and we need not look to reality outside or independent of Him wherewith to limit an omnipotence that involves superiority to determinateness. God simply is self-consistent, and is so without any diminution of His majesty. Determinateness, then, implies limitation of a kind; but not necessarily such limitation as seems to be implied sometimes in the phrase 'a finite God'—*i.e.* a God who is only somewhat superior in power and goodness to ourselves. Philosophers have endeavoured sometimes to conceive of an unconditioned Absolute in whom all determinateness and all differences are lost. But such an Absolute is far from being identical with the God of religion. And indeed it is not only philosophers who have resorted to the conception of an absolute Being for whom, and as to whom, impossibility is possibility; theologians, in their search for a conception of a perfect Being, have in the past adopted a similar self-stultifying notion. Some of the Fathers of the Church conceived of God in complete abstraction from His attributes such as wisdom, power, love, and so relegated Him to the realm of the unknowable, or resolved the living Spirit into a mere abstract idea.

This, of course, is the outcome of Oriental adulation rather than of philosophical theology. But modern Western philosophers have also at times fallen into the same error of confounding the idea of an omnipotent God with an indeterminate Absolute, especially when dealing with the problem of evil and arguing from the state of the world to atheism. They have taken omnipotence to imply not merely capacity to do whatever it is possible to do, but also the power arbitrarily to determine what is possible, and even to determine that the impossible shall be possible. What is possible may, as we have seen, have to be determined by what God is; but so long as 'possible' and 'impossible' have any meaning, their meanings must be different, and so long as their meanings are not distinguished it is meaningless to talk of omnipotence.

We need, then, clearly to recognize that there are qualifications to be added to what has been called the 'strict'—but which it would be better to call the 'absurd'—sense of 'omnipotent.' We do not mean by 'power' the capacity to realize a contradiction; consequently 'all-powerful' does not denote any such capacity. God is determinate and self-consistent; and consequently many appeals that are commonly made to His omnipotence are really but postulations of His self-contradictoriness. These at least should have no place in theology, nor should they be allowed without challenge to opponents of theological beliefs. We are too apt to assume that, as Dr. Martineau expressed it, there is nothing we may not ask of the omnipotence of God, and that no petition can be unreasonable addressed to such a Being. 'But it is absurd to treat the limits to such demands as a denial of the divine Almightyness; it is not a question about the power of doing, but of the compatibility of being and the consistency of thought.' How commonly omnipotence is mistaken for incompatibility of being and inconsistency of thought will have appeared in my previous articles dealing with the problems of suffering and moral evil. It is absurd, for example, to question the goodness of God because, in making moral beings, He did not make them temptationless; or because He did not make moral beings devoid of self-determination; or because the world, assumed to be a theatre of moral life, is a law-abiding, and yet not a painless cosmos: for all these 'possibilities' are self-contradictory, and therefore logical impossibilities, ruled out by the very nature of God.

If we dare not commit ourselves to the view that laws may be valid or real independently of God, because it involves disputable and disputed matters, in order to escape deriving the evil of the world, in the last resort, from the nature of God (for if there be no such independent laws, there remains nothing, prior to creation, other than God), we can still ground those laws, from which the necessity of evil follows, in the nature of God Himself, as we have seen; and to do so is only to ascribe to Him that determinateness and self-consistency without which there can be neither love, nor wisdom, nor truth, nor purpose. Limitations of omnipotence then become necessary accompaniments of determinate being; and it is only with this reservation that theology needs to qualify

that divine attribute, and only in so far as that reservation and nothing more is implied that it can adopt the phrase (which has lately passed into popular literature) 'a finite God,' when the question of divine power is under consideration. Such a reservation is not only necessary in order to make any theodicy, any vindication of God's goodness in face of the existence of evil, a possibility; it is also necessary for theology in general, for any conception of God which can be of value for religion. There are indeed other respects in which limitation, even if it be self-limitation, must be ascribed to God; the existence of finite selves and of their delegated freedom involves drawing a distinction between God and the whole of reality. Discussion of such limitation, however, will be more in place when, in a future article, we shall be concerned with the idea of a 'finite' God.

For the present we need but to point out the bearings of the conclusions at which we have arrived concerning omnipotence upon the hope, which any theodicy must justify, that human freedom with its power to hinder or thwart the will of God, is not necessarily destined to prevent the ultimate triumph of the good, and the realization of God's purpose for man. Some reasons have already been advanced in a previous article for believing that, in spite of the real limitation of omnipotence implied in the existence of finite free agents, the good is not doomed to be overwhelmed by evil. And to what was then urged, a few further remarks may now be added.

There is something in goodness which promotes its conservation, and something in evil which augurs disruption and extinction, free-will notwithstanding. And this is their intrinsic nature: The apparent gains of wickedness are not consolidated; evil purposes conflict, and so conspiracy in evil is thwarted. On the other hand there is inevitably a growing consensus of the good, and conquests in goodness are maintained. There is unity of aim, commonness of purpose and interest, between men of good-will. Good can come out of evil, but not evil out of good. The gains of good over evil are cumulative. For the higher the moral tone of the many, the harder to realize and the more obviously evil become the evil inclinations of the few. It is no easy optimism, therefore, on which we rely; but the intrinsic nature of goodness and evil, when we indulge the hope that the moral progress of mankind which history hitherto records will proceed in future ages. And if this be so, the objection that a God who is not omnipotent in the sense that for Him possibility and impossibility are alike, is inadequate to secure the ultimate triumph of goodness, loses its force. We have no need in this connexion to appeal to divine omnipotence in any sense other than that which alone we have found to be reasonable and meaningful: for it is in virtue of God being what He is that goodness and evil are what they intrinsically are, while it is in virtue of their being what they are that the one is destined to prevail over the other.

Contributions and Comments.

Did St. Paul quote Euripides?

THE question of the actual amount of literary culture that St. Paul had experienced, outside of Judaism, is one that is constantly recurring in unexpected forms. It began simply enough with the references to Aratus and Cleanthes in the speech before the Areopagus; it went on and included a copy-book line from Menander in the oration on the Resurrection: then it was noticed that his own story of his conversion contained an underlying Greek proverb, about the ox that kicks the goad, as old as Aeschylus or Pindar; and

the latest discovery of all discloses the fact that a supposed solitary line of his from Epimenides about the Cretans and their great Lie could be duplicated and its whole context restored. I am now going to show that a fresh ray of illumination on the Acts of the Apostles will be cast by the assumption of an acquaintance on the part of the Apostle with what is deservedly one of the most popular dramas of Euripides. In the twenty-first chapter of the Acts we have the account of the riot in Jerusalem, and the rescue of St. Paul by the Roman military governor. On the stairs of the Castle of Antonia, down which the soldiery had

rushed into the Temple area to suppress the riot, Paul calls a halt, and asks to be allowed to say a word to the commanding officer. The latter expresses surprise: he had taken him for one of the recent Mahdis of Judaism. The prisoner has addressed him in Greek; he professes astonishment. The prisoner remarks:

'I am a Jew, to be sure, but I come from Tarsus in Cilicia, and I am a citizen of no mean city.'

This was not exactly an answer; for the Egyptian demagogue, with whom he had been identified, might also have been able to speak Greek, and have begun with the remark that he was of Alexandria, and that Alexandria was a fine city. Evidently there is something more forcible in the prisoner's remark than the mere statement that he came from this town in the North or that city in the South. The key to the conversation will be found in the opening verses of the *Ion* of Euripides, where Athens is described by Hermes in the words:

ἔστιν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις,

which Way translates somewhat feebly:

'There is a famous city of the Greeks.'

Here we have St. Paul's expression, *plus* the added word Ἑλλήνων. And this word was necessary to answer effectively the inquiry of the commandant, Do you know *Greek*?

The Apostle describes Tarsus as a second Athens, in terms that would be familiar to any educated person, moderately well read in the Greek masterpieces. I suggest that the word Ἑλλήνων should be restored to the text, and that the words should be printed as a quotation. The whole Euripidean verse should be restored. The commandant said to himself, 'A gentleman, clearly, and a scholar,' and then gave him leave to address the crowd, which he did in Aramaic, with no attempt to translate the Euripidean tag, where it would have been unintelligible. If the suggestion here made is valid, we have a new Greek author for St. Paul's library.

Against this, however, it may be urged that the expression οὐκ ἄσημος is conventional (an objection which will not apply to the combination οὐκ ἄσημον πόλεως). The lexicons tell us it is common in Greek from Euripides onwards (referring no doubt to the passage of the *Ion* given above);

the commentators tell us it is a familiar form of speech, whether for critics or for men, and refer us to the instances given in that storehouse of learning, the Greek New Testament of Wetstein, who quotes the *Ion*-passage with the rest.

Thus our argument for an actual use of a Euripidean verse might be negatived, except so far as Ἑλλήνων is required in the text as an answer to the Ἑλληνιστὶ γνώσκες; but if we concede that the answer to the question, 'What! you a *Greek*?' is properly 'Yes! from a not ignoble *Greek* city'; then we may claim that Paul knew the text of the *Ion* in at least its opening verses: and we add the book to his rapidly increasing Greek library. For, be it observed, that the coincidence is not one made by Luke, out of his stores of Greek learning; the reply must be from Paul himself, and we have the apostolic book-shelf as under:

Aratus, Menander, Aeschylus (?), Pindar (?), Epimenides, Euripides.

Mr. A. B. Cook points out to me that the Euripidean line was bound to be famous, as were all the allusions to Athens in Greek literature; and that we probably have another echo of it in Dionys. Hal. *ant. Rom.* 2. 35: Καίνην μὲν δὴ καὶ Ἀντεμνα πόλεις οὐκ ἄσημοι, γένος ἔχουσαι τὸ Ἑλληνικόν, where the added reference to the Hellenic origin of the cities mentioned should be noted, as furnishing a confirmation of the explanation we have given of the passage in the Acts.

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Note on John vi. 37.

THERE are two graphic touches in this familiar verse which give it a very special meaning. (1) The evidently intended distinction between the verbs ἦκω and ἔρχομαι. Godet drew attention to it, and, though Meyer rejects it, the underlying imagery of the verse requires it. The distinction is emphatic in He 10³⁷, 'He that is coming shall arrive.' In this verse our Lord says, 'Every one the Father giveth to me shall not fail to come, he shall arrive.' (2) Every one who is coming to Him he will never—on no account—'cast forth without.' The expression οὐ μὴ ἐκβάλω ἔξω is specially forceful. Ἐξω always implies outside of a place; as of a house

(Mt 5¹³, Jn 18¹⁶); or of a city (Lk 13³³), 'outside Jerusalem'; and so, out of a society or fellowship (Jn 9^{22, 34}). It is used, by itself, of those 'without' (Mk 4¹¹, 1 Co 5^{12, 13}; note also Lk 13²⁵). The full significance of ἔξω after ἐβάλω requires us to recognize the picturesque character of the verse. Underlying it is the whole parable in Lk 15¹¹⁻³². The Son who has gone out from his home to the far country is drawn homeward only by his father's influence, by the memory of the abundance of goodness in his father's house, the happiness of his father's servants, and is sustained on his way home by the unquenchable assurance of his father's love for him, which, despite all his unworthiness, will make some place for him in the old home again. One so coming will not find an elder brother who will turn him to the door, casting him outside as one who can have no place in the father's house. On the contrary, every one coming will find not only an open door but a forthcoming love to welcome him and bring him within; for, Christ says, he came to do—to bring to pass, to accomplish—his father's will.

It is not conceivable that he, whose will is to do the Father's will, would leave standing without, unwelcomed—far less that he should ever put out of the father's house any one whom the father has brought into it. Bengel correctly says: 'There is a litotes' (*i.e.* the meaning is more than the words) 'I will not cast him out, but by all means preserve him.' And Meyer, quoting Bengel, well adds—'a litotes full of love'; but he is wrong, surely, in interpreting, 'I certainly will not cast him out, *i.e.* will not exclude him from my kingdom on its establishment.' It is a present welcoming which is promised, which will know no 'putting away,' from which there shall be no more going out. There was just such a vivid picture in our Lord's mind when He spoke these familiar words as He drew for us in His parable; and it is well to note the entire agreements between the record of St. Luke and St. John as revealing the mind of our Lord. 'The Parable of the Prodigal Son' has been called 'The Pearl of Parables.' This verse in St. John may be called the seed-pearl, for all that is told in the parable is told in its few graphic words.

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Jesus writing on the Ground.

M. PAUL HUMBERT, in THE EXPOSITORY TIMES for July, p. 475, does not cite the *Lisân al-'Arab* quite fairly in his interesting note on 'Writing on the Ground.' The Arabic Dictionary gives a list of the various senses of the word *khatt*, and the paragraph about the conjurer has no connexion with the preceding observation on the sense of the phrase 'he writes on the ground.' Thus in the Dictionary called *Taj al-'Arus* (Cairo, 1307, vol. v.) the observation on this phrase is given p. 131, line 25, whereas the passage about the conjurer is to be found line 12 above.

The practice of 'writing on the ground' when people are reflecting is often mentioned in Arabic literature, where the word usually employed is *nakata*. A case is quoted by Dozy from Tabari (in Kosegarten's *Chrestomathy*, 102. 2): '*The Caliph Mansur hung his head, and began to mark (yankutu) the ground with a reed in his hand.*' The phrase is quoted in the *Dictionary of Tradition*, and the act is said to be that of a person who is deeply pondering.

Examples of the practice are cited from the Greek classics by Lücke in his commentary. Any connexion which it may have with magic must be ordinarily unknown to the person who indulges in it.

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The Aramaic Acts.

Dr. C. C. TORREY, Professor of Semitic Languages at Yale University, published in 1916 No. 1 of the 'Harvard Theological Studies' under the title, 'The Composition and Date of Acts.' He argued strongly for an Aramaic original for the first fifteen chapters.

In THE EXPOSITORY TIMES, vol. xxviii. No. 4, (January 1917, pp. 145, 146), you notice Ac 2⁴⁷, ἐπὶ τὸ αὐτό, as a clear case in which Dr. Torrey's suggested Aramaic basis would solve a real difficulty. He found easily an Aramaic word which would be translated by these Greek words. The Aramaic has two meanings. In the Judean dialect it means 'greatly.' In the Aramaic of Northern Syria it signifies 'together.' If St. Luke made his translation at a distance from Judea he would know only one of the meanings. He failed to

Two members of our Seminar were deputed to consider this interpretation. One was to examine the sentence in the light of Classical and Hellenistic Greek. The other was to report upon the uses of the prefix α and its equivalents in all the

There can be no doubt as to what he under-

stood by words which he employed. He uses the phrase *διὰ πνεύματος ἁγίου* in three other places in Acts (4²⁵ 11²⁸ 21⁴). 'Prompted of God,' 'animated by a holy zeal,' 'actuated by an impulse from the Holy One of Israel' are meanings which he expresses by the term. St. Luke understood the Aramaic original to have recorded something that Jesus did. He thought it desirable to emphasize that this was prompted by God. This could not have been the mere giving of instructions upon any subject whatever. Against this the order of the words protest loudly. Why should St. Luke not have written *ἄχρι ἧς ἡμέρας διὰ πνεύματος ἁγίου ἐντειλάμενος τοῖς ἀποστόλοις*, or *ἄχρι ἧς ἡμέρας ἐντειλάμενος διὰ πνεύματος ἁγίου τοῖς ἀποστόλοις*. The sense further forbids the interpretation. If he means *ἐντειλάμενος* to be associated with *διὰ πνεύματος ἁγίου*, what is the point in his insisting, as he does, upon the Apostles having been selected from the rest of the disciples (*τοῖς ἀποστόλοις . . . οὓς ἐξελέξατο*)?

No one who reads the preface to the Gospel and the preface to the Acts will deny that the words have been arranged in artistic composition, not unlike that displayed by Plato in the opening of his Republic. The structure of the sentences must be considered. Any interpretation, to be accepted, must explain how St. Luke came to arrange the words as he has done. An examination shows that the opening clauses group and balance themselves somewhat as follows:—

Ver. 1. Τὸν μὲν πρῶτον λόγον ἐποίησάμην = 3 beats.

περὶ πάντων ᾧ Θεόφιλε = 2 "

ὃν ἤρξατο ὁ Ἰησοῦς = 2 "

ποιεῖν τε καὶ διδάσκειν = 3 "

Ver. 2. ἄχρι ἧς ἡμέρας = 3 "

ἐντειλάμενος τοῖς ἀποστόλοις = 2 "

διὰ πνεύματος ἁγίου = 2 "

οὓς ἐξελέξατο ἀνελήμφθῃ = 3 "

Distribute these groupings as we may, there are no means of associating *ἐντειλάμενος* with *διὰ πνεύματος ἁγίου*. It was not the spirituality of purpose which prompted these instructions to the Apostles which St. Luke sought to emphasize.

It was the choice or mission of these Apostles which he attributes so definitely to a spiritual motive. We find a kindred note in other parts of the Lucan writings. In Ac 13^{2, 3} we observe *εἶπεν τὸ πνεῦμα τὸ ἅγιον . . . προσκέκληται αὐτοῦς . . . νηστεύσαντες . . . προσευξάμενοι . . . ἐπιθίνετες*

χεῖρας. In the Gospel (6^{12, 13}) *προσεύξασθαι . . . προσεφώνησεν* (Mk 3¹³, *προσκαλεῖται*) . . . *ἐκλεξαμένος . . . ἀποστόλους ὀνόμασεν*. Besides these actual expressions, we have everywhere the thought familiar to St. Luke's mind, that the selection of men for apostleship or missionary work should be prompted and guided by God. The bare *τοῖς ἀποστόλοις* in Ac 1² would have been sufficient. St. Luke, however, has a reason for the addition of the words *διὰ πν. ἁγ. οὓς ἐξελ.* They contain an admonition for the future in a fact of the past.

Criticism has been directed against St. Luke's actual statement, that it gives no hint of the final commands which preceded the Ascension. Does it necessarily imply error or ignorance, that an author does not say everything in one sentence? The charge indicated in v.² may be contained in v.⁴, *παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι*. The Greek runs smoothly and gives worthy sense. There would be sound stylistic reasons for reserving the substance of the command till v.⁴. The suggested Aramaic is far inferior in style. 'Having given command concerning the Holy Spirit,' crudely anticipates what follows. St. Luke's supposed translation not only misunderstood the original, but produced a doubled and muddled version. No one, unless biased by the idea of translation, would suspect any such false start in the Greek.

Another objection is urged on linguistic grounds, that *ἐντειλάμενος* requires something to define the content of these final instructions. This is an error. It is true that the verb is not used in that type of mature Attic prose of which Demosthenes is representative. As with so much of St. Luke's Greek, however, it is a word frequently employed by Herodotus, and, once at least, in this absolute way (iv. 94, *ἐντέλλονται ἔτι ζῶντι*).

The sum of these considerations will be, therefore, that St. Luke's Greek gives a clear sense, viz. —'Till the day on which he was taken up after giving instructions to the apostles whom he had chosen from the other disciples—an act done at the Father's prompting.' St. Luke does not attribute the instructions necessarily to the day of Ascension. He does emphasize, however, for whatever reason, the inspiration which guided the selection of the Apostles. There may have been an Aramaic original which St. Luke misinterpreted. He may have translated it with servile, literal,

illogical fidelity. Nevertheless he had a clear view of his own, and expressed that view, in Greek which it is still possible for the patient student to understand.

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Note on Luke iii. 16

(ἀπεκρίνατο).

IN N.T. the usual practice is to use the Passive Aorist forms, ἀπεκρίθη, ἀποκριθείς, instead of the Middle.

Out of some 200 instances in which either the Passive or the Middle is presumably possible we have the Middle in the following only.

Mt 27¹², Mk 14⁶¹, Lk 3¹⁶ 23⁹, Jn 5¹¹ (S, but A and B give ἀπεκρίθη), Jn 5^{17. 19} 12²³ (A only), Ac 3¹².

With two exceptions, Col 4⁶ and Rev 7¹³, the verb ἀποκρίνομαι does not occur in N.T. outside of the Gospels and Acts.

In O.T. the same usage prevails. Out of over 200 instances of the Aorist we have it in the Middle only in the following, Ex 19¹⁹, Jg 5²⁹ (A, but B differs), 3 K 2¹, 1 Ch 10¹³, Job 40² (B, but A and S give ἀποκρίθητι), Ezk 9¹¹.

In *The Vocabulary of the Greek Testament*, by Professors Moulton and Milligan, I find the following under ἀποκρίνομαι (Pt. i. p. 64):

‘Thackeray tells us (*Gr.* p. 239) that ἀπεκρίθη ‘is employed throughout the LXX: the classical ἀπεκρινάμην in the few passages where it occurs seems to be chosen for solemn or poetical language.’

In the same article the authors of the vocabulary remarking on the absence of ἀπεκρίθη from the papyri after 2nd cent. B.C. suggest that the word belongs only to early Hellenistic, but passed from the LXX translators into N.T. ‘as a definite Septuagintalism.’

In considering these suggestions attention should be given to the use of ἀποκρίνομαι by Diodorus Siculus, not much earlier than the earliest N.T. writers. In his works we find ἀπεκρίθησαν (11²⁸), ἀπεκρίνατο (11⁵⁷), ἀπεκρίθη (13⁵⁹), ἀποκριναμένου (15⁶), ἀπεκρίθη (15^{38. 41}), ἀποκριθείς (15⁵²), ἀπεκρίθη (16¹³), ἀποκριθέντος (16¹⁷), ἀποκριναμένης (16²⁷), ἀπεκρίθη and ἀποκριναμένων (Excerpt. de Legat. iv 1619), ἀπεκρίθη (Excerpt. de Legat., xxvi. 626 and Eclog. i. 542). Possibly there are other instances.

It will be seen at once that Diodorus mingles the two forms, but the Passive prevails just as in LXX and N.T.

In face of this it is difficult to accept the suggestion that ἀπεκρίθη had become a definite Septuagintalism in N.T. times, unless indeed the Septuagint had a wider influence than is usually supposed, a point worth further consideration.

i Neither will an examination of the passages in which the Middle form occurs bear out Thackeray's view, that is, if we extend the application of his remark to N.T. times.

The difference between Diodorus and LXX and N.T. writers in the use of ἀπεκρίθη is that he uses the accusative and infinitive after it, a construction only occurring twice with this verb in N.T. and never in LXX, or else he uses a conjunction to introduce the dependent clause, also a very rare construction in LXX and N.T.

It is curious to note that John's Gospel, by dropping the familiar καὶ εἶπε after ἀπεκρίθη in over thirty out of seventy occurrences of this verb, comes nearer to the ordinary Greek of the time, judging by Diodorus, than any of the other Gospels.

In this connexion I would point out that the noun ἀπόκρισις is not infrequent in Diodorus, especially with the verb δίδοναι, e.g. ἀπόκρισιν ἔδωκαν (15⁴³). Again it may be noted that in N.T. ἀπόκρισιν δίδοναι is only used in John's Gospel, see 1²² and 19⁹.

A complete analysis of the use of ἀποκρίνομαι by LXX and N.T. writers gives interesting results with which I hope to deal shortly, as well as with other resemblances between the Greek of Diodorus and that of LXX and N.T.

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Common Sense in Criticism.

A WRITER in the March number of THE EXPOSITORY TIMES under the heading ‘The Septuagint Version of Leviticus,’ as sometimes happens seems to make difficulties so as to be able to give explanation of them on modern lines. There is the fear too that, unless the reader of the article referred to the originals, he might easily carry away a wrong impression as to the facts.

It is attempted to prove that the LXX tried to

make their translation less anthropomorphic than the Hebrew original from which they were translating and therefore altered the expression לֶחֶם or לֶחֶם אֱלֹהִים with references to sacrifices. He says that Lv 3¹¹ is rendered in the LXX ὁσμὴ ἐν ὄδῳ, but he omits reference to the use of the word κάρπωμα here and in v.¹⁶ which clearly stands for לֶחֶם taken in a general way as meaning food, which is its primary meaning, though specially used of bread. לֶחֶם is used with the identical meaning of κάρπωμα in Jer 11¹⁹, 'the tree with its fruit.'

Moreover, it hardly seems likely on the face of it that God should be thought as partaking of this fat as food seeing it was completely burned on the altar; at least, if they did so regard it, they must have had a very clear idea of the immaterial nature of the Deity, since the food by burning is entirely lost in the estimation of an unscientific observer.

In the second illustration which he gives the so-called difficulty is removed by reference to the context, which shows the words are supposed to be

addressed to the descendants of those actually present at the time; consequently the words 'their ancestors' refers to the men Moses is said to be actually addressing.

The writer of the article says that there was no Covenant between Yahweh and His people at the time they left Egypt. The phrase may not occur, but the principle of a covenant is surely implied in all that happened and especially in the institution of the Passover. If this is still disputed yet speaking in Lv 26⁴⁵ in imagination to a future age, the perspective caused by distance would make it quite feasible to refer to the Covenant given on Sinai as having been given to the Israelites as they came out of Egypt, especially as they were still on the outward journey towards the Promised Land at the time.

It is all so simple when taken simply that we sometimes wonder whether the disease is not made to suit the medicine rather than the medicine sought for which will heal an obvious disease.

HERBERT CROSSLAND.

Chippenham, Wilts.

Entre Nous.

FOR THE MINISTRY.

Attractiveness.

It is one of the misfortunes of books on preaching that they are unattractive. It is another that they warn the preacher against striving after attractiveness. For it is part of the preacher's business to be attractive. He also has to draw all men unto him. And it is an essential part of his business to make the service of God attractive.

Let us consider. And let us consider the preacher himself first.

The Person.

I. 'Some believers,' says McCheyne, 'are a garden that has fruit trees, and so are useful; but we also ought to have spices, and so be attractive.'

So all believers, and so above all the gospel messengers. Says Bishop Davies of Western Massachusetts, in one of the best of the homiletical books, *Priestly Potentialities*: 'We must not under-

value the power of personal attractiveness, for it is an inestimable quality for a fisher of men, a priceless qualification for a winner of souls. Indeed, it is the first thing to attract men. By it I do not mean,' says Bishop Davies, 'the mere possession of a cordial and kindly manner and a pleasant way of speaking, valuable as these are; but a something, not in the feature but in the expression, not in the words but in the tones of the voice, that has the mysterious power to attract. People felt it strongly about the late Bishop Collins of Gibraltar. They were struck by his wonderful face, "with its mingled look of exaltation and utter submission," and felt "that nameless thrill which some organ stops give," that dwelt in his voice. In that most touching little book, *Especially William, Bishop of Gibraltar, and Mary, his Wife*, it is related how Bishop Collins went to the Spanish Cathedral, to the funeral of a Jesuit Priest, and how, when he came out, the people pressed about him to kiss his hand: and when he demurred that he was the "English

"Catholicus," their only answer was, "We know who you are!"

(1) 'Not in the feature,' says the Bishop of Western Massachusetts, 'but in the expression.' Dr. John Brown, the author of *Rab and his Friends*, uses almost identical words of Dr. Chalmers: 'With all his homeliness of feature and deportment, and his perfect simplicity of expression, there was about him "that divinity that doth hedge a king." You felt a power, in him, and going from him, drawing you to him in spite of yourself. He was in this respect a *solar* man, he drew after him his own firmament of planets.'

(2) 'Not in the words, but in the tones of the voice.' Dr. Smellie tells us that when death called Murray McCheyne away, a note was opened which the post had brought to the door during his illness. It was written by one who was a total stranger, to thank him for the hour of worship at Broughty Ferry. 'I heard you preach last Sabbath evening, and it pleased God to bless that sermon to my soul. It was not so much what you said, as your manner of speaking, that struck me. I saw in you a beauty of holiness that I never saw before.'

2. But it is sheer goodness that is the great attraction. Not always. Goodness attracts and repels. Our Lord attracted and repelled. His 'fan was in his hand.' His teachings sifted His audiences. After some of His sayings 'many of his disciples went back and walked no more with him.' The people were charmed and fascinated by His *humanness*, especially as it stood contrasted with the pedantry of the Scribes and the self-righteousness of the Pharisees. But His spirituality repelled them. They were 'out of touch' with that. But *in the long run* our spiritual influence as ministers will be powerful and lasting in proportion as we enter into fellowship with 'the mind of Christ,' and cultivate His spirit of unselfishness and unworldliness.

One thing is certain. If goodness is to be attractive it must be unconscious of itself. There is an excellent illustration in Browning's 'Easter Day.' It describes the experiences of a Christian martyr. His testimony has been written for him after his death by a friend. There is a noteworthy absence in the account, just as there is in the Bible, of anything like hero-worship, of any sense of a man's having done anything out of the ordinary, anything meritorious. What the man did is, in his

own eyes, hardly worth thinking about, and now that it is over he has forgotten all about it.

I was born sickly, poor, and mean,
A slave: no misery could screen
The holders of the pearl of price
From Cæsar's envy: therefore twice
I fought with beasts, and three times saw
My children suffer by his law;
At last my own release was earned:
I was some time in being burned,
But at the close a Hand came through
The fire above my head, and drew
My soul to Christ, whom now I see.
Sergius, a brother, writes for me
This testimony on the wall—
For me, I have forgot it all.

The Service.

What makes Public Worship attractive? Let us hear three different men on it—very different. Dr. Frank Ballard says: 'If public worship is to be made in the best sense attractive for the men and women of our time, other elements besides the preaching will have to be seriously reformed. Forty years of constant observation, sympathetic as well as thorough, compel one to plead for more reality in the general conduct of religious services. Not only must there be no childish sermons, but also no stupidly sanctimonious hymns; no lessons read with mechanical meaninglessness; no wearying substitution of quantity for quality in prayer—quality consisting in the hushed recognition of the nearness of God as awful as tender; no ring of listless if not talkative professionals in the choir seats; no conflict for the best back sittings; no chilly welcome for strangers.'

The Bishop of Durham demands *considerateness*, first and last. 'I mean,' says Dr. Moule, 'the simple motive of a loyal and faithful considerateness for others, as we are on the one hand Christian men and English gentlemen, and on the other hand servants, not masters, of the Church and parish. Possibly this aspect of the Pastor's public and official ministry may not have presented itself distinctively as yet to my younger Brother; but it cannot be recognized and acted upon too early. Some things in our clerical position and functions tend in their own nature to make us forget it, if we are not definitely awake to it beforehand. In some respects the Clergyman, even the youngest Curate, has dangerous opportunities for *inconsiderate* public action. Take the manage-

ment of Divine Service in illustration. In his manner of reading, his tone, his pace, the Clergyman may allow himself, only too easily, to think of himself alone. In the reading-desk, or at the Table of the Lord, he may consult only his own likes and dislikes in attitude, gesture, and air. But if so, he is greatly failing in the homely duty of loyal considerateness. What will be most for the happiness and edification of the congregation? What will least disturb and most assist true devotion? How shall the Minister best secure that the worshippers shall remember the Master and not be uncomfortably conscious of the servant? The answers to such questions will of course vary considerably under varying conditions; but it is *the principle* of the questions which I press home. Our office, and the common consent and usage of the Christian people, give us a position of independence in such matters which has its advantages, but also its very great risks; and it is for us accordingly to handle that independence with the utmost possible *considerateness*.

Liddon finds the secret of attractiveness in public worship in the feeling communicated to the worshipper that behind the preacher or priest there is *a reserve of spiritual power*. He is explaining Christ's saying that John the Baptist was more than a prophet. He says what attracted the people to John was the feeling which is always inspired by the great religious character, of whose consistency we are well assured, but which we only half understand. It lives and moves before us, evidently in constant communion with God, while shrouding from the public eye much which our curiosity would fain explore. Of this reserve of spiritual power in St. John, his hermit life in the desert, his wild food, his dress of camel's hair, were aptly suggestive; they showed that this side of existence was repressed for the sake of the other, and that to John the other was incomparably the vaster and more real. Without analysing their feelings, these multitudes felt that in coming near to John the Baptist they were like travellers who stand at the base of a mountain which buries its summit in the clouds: they knew that a man of no common mould was there, and that he was worth understanding, if he could only be understood. This reserve is inevitable in the case of every great servant of God, and it goes to account for his attractive force. We too, moral pigmies as we are, long to catch a glimpse of that greater

world in which God's spiritual aristocracy lives and works; we listen for the distant echo of its secrets; we are irresistibly drawn to claim such fellowship with it as we can, if only because it touches a chord in our souls which reminds us that we too have been created for the Infinite Being, and have before us, if we will, a destiny of boundless magnificence.

IMMORTALITY.

What are the alternatives to the Christian doctrine of Immortality? The Rev. James H. Snowden, D.D., LL.D., in his book entitled *Can We Believe in Immortality?* (Macmillan; \$1.25), enumerates them thus.

First there is the immortality of earthly influence. The classical expression of this form of immortality, he says, is the familiar lines of George Elliot:

Oh may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence:
live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night
like stars,
And with their mild persistence urge man's
search
To vaster issues. So to live is heaven.

'That,' he says, 'is good poetry, but it is poor comfort.' Perhaps the comfort is quite as good as the poetry. He is right enough, however, when he says that it is only by a figure of speech that we can call it immortality.

The next substitute for immortality which he mentions is the final perfection of the race. For this form of immortality he goes to Dr. G. Stanley Hall, and finds it in that extraordinary book *Jesus in the Light of Psychology*. The desire for immortality, says Dr. Hall, 'is at bottom the best possible indication that man as he exists to-day is only the beginning of what he is to be, the pigmoid or embryo of his true self. When he has completed and finished all that is now only begun in him, many transcendental structures will become useless. Thus doctrines of another life, whatever else they are, we may still regard as

symbols or tropes in mythic terms of the true superman as he will be and the great hope that so many have lived and died in will be fulfilled, every jot and tittle of it. The death-bed visions of those who have died hungering for more life will come true.' Dr. Snowden is somewhat attracted by the idea, but again he says, and very truly, that it is not immortality.

A third substitute for immortality is absorption in God. 'Human spirits pass into him as snow-flakes melt into the sea. It is claimed that the accumulated worth of our earthly existence is thus conserved in the richer life of God, who is thus receiving into himself the successive generations of his children. They abide in him as essential worth, while the temporary form of personality has lapsed and the skirts of the individual are once more fused in the general whole.' Dr. Snowden calls this theory more subtle and plausible than the others. For there is an element of truth in it. Already we live and move and have our being in God, and in the eternal state we may pass into more intimate union with Him. We can never get outside of God, and in the state of final fellowship we may be included in His life in a kind of social consciousness or fellowship. The Christian view is that our lives shall be hid with Christ in God. Yet in this state our own personality is not absorbed in God but retains its consciousness and individuality.

Eternal form shall still divide
The eternal soul from all beside.

The conclusion is that the only real alternative to the Christian doctrine of Immortality is annihilation.

SOME TEXTS.

Acts ii. 47.

A difficult passage to translate, most difficult, is Ac 2⁴⁷. The Authorized translation is, 'And the Lord added to the church daily such as should be saved.' The Revisers change that into 'And the Lord added to them (*margin*, together) day by day those that were being saved.' Weymouth renders the verse, 'Also, day by day, the Lord added to their number those whom he was saving'; the Twentieth Century translators, 'And the Lord daily added to their company those who were in the path of Salvation'; Moffatt, 'Meantime the Lord added the saved daily to their number.'

Professor F. C. Burkitt has a note on the text in the latest issue of the *Journal of Biblical Literature* (xxxvii. 234). His translation is, 'And the Lord was bringing more of the Elect day by day together.' The 'saved' (Elect), he says, 'are surely those who in the interval between the proclamation of the Gospel and the expected Coming of Jesus were being converted, and so were being saved from the Wrath to come. Their number therefore is known to God; it is not being increased. But more and more may be brought *together*.'

Mark ii. 3.

The Rev. J. Alexander Findlay in his book on the second Gospel, illustrates St. Mark's 'vividness and love of telling detail.' Here is an example.

Mark ii. 3—'The "paralytic" is "borne by four . . . they unroofed the roof where He was, and digging away, they let down the bed" . . . Luke has "going up on to the roof they let him down through the tiles with the stretcher into the midst in front of Jesus." Luke is evidently thinking of a Roman villa; Mark—more correctly—of the old-fashioned workman's cottage. In the Roman house there was a hole called the "impluvium" in the centre of the tiled roof, but it is not likely that Peter's house would be more than a cottage built of mud. Dr. Abbott makes the interesting suggestion that there was a trap-door in the roof of some old Galilean cottages. A little chamber was often built in with the roof, and was connected with the rest of the house by means of a ladder which could be let down through the trap-door in the roof, while access to roof and roof-chamber could also be obtained by a mud or stone staircase at the back of the house, so that the lodger, such as Jesus sometimes was, could let himself in and out without disturbing the family—an excellent substitute for the modern latchkey! This explains how it came about that Jesus was able to slip away unnoticed before the household was stirring (i. 35); if the trap-door had not been used for some time, it would have to be raised from outside by means of a crowbar or some such instrument. This explains Mark's curious phraseology, and avoids the very practical difficulty that if part of the roof were really taken off there would have been a heavy shower of mud and plaster on the heads of the people below! For the "prophet's chamber" see 2 Kings iv. 10, and for the trap-door

in the sky, through which, it was thought, the rain came down, Gen. vii. 11, viii. 2; 2 Kings vii. 19; Mal. iii. 10.'

2 Cor. vi. 2.

'Now is the accepted time.' Are you old enough to have heard that text preached from evangelically? Do you remember the fervour and the terror of the preaching? How is it preached from now?

The Rev. Henry Howard is a modern preacher. That does not mean that he is not evangelical; it means that evangelical preaching is not as you know it. This is the way.

'The words translated "accepted time" are strikingly suggestive. They stand for the meeting-point of opportunity and desire, and thus have a subjective and an objective significance. The mental picture which they would suggest to a Greek mind would be that of a host waiting on the threshold of his open door to receive an honoured and expected guest. As Paul employs the phrase, it is to convey the idea of hospitality extended toward a great moral opportunity, which knocks at the door of every man's life, creating a crisis in which vast issues are to be determined and irrevocable decisions made. The tides of inward desire and determination have their ebb and flow, just as do the tides of outward opportunity. When these two tides both reach their flood at one and the same time, everything in the way of moral achievement or spiritual eventuation becomes possible to the human soul in whom they meet. The tragedy is when they do not coincide, when either desire finds no encouraging response in circumstance, or the call of circumstance finds no answering feeling of desire. Of what avail is it that the most splendid material or moral offer should present itself, if the desire or ability to embrace it be dead! It is this ebb-tide of desire that is so fatal, and gives such cause for alarm. Once this torpidity of disposition smites the soul, it is as though the will were drugged. There sets in an overpowering tendency to let things slide, and allow the logic of events to determine for us what we have not the moral energy to determine for ourselves. Such a disposition, unless struggled against and overcome, is the sure precursor of doom, whether in the moral or commercial world. When a man has reached the depths at which he says and means "I don't care," there is, humanly speaking, only one way up and out, and that is

through sheer and cold-blooded determination. In such a case the man's will must come to the rescue. In the absence of all feeling, and just on the cold facts, as they are perceived and admitted by the judgement, let him act. Because right is right, to follow right, even though no faintest flicker can be detected in the pulse of desire, becomes the highest wisdom and the only way of life. Here is the true philosophy of the situation: when right feeling becomes too feeble to prompt right action, then right action must be encouraged to revive right feeling.'

Mr. Howard illustrates from the methods adopted to resuscitate those who have been rescued from drowning. 'Animation is suspended, and unless something is done, and done quickly, to induce breathing, life will speedily become extinct. Hence artificial means have to be resorted to. As the initiative cannot be taken by the unconscious person himself from within, it has to be taken by some one else from without. When the lungs refuse to act upon the outside air, the outside air must be made to act on them, in the hope that thus encouraged they may start again and keep up the running they had dropped. So when desire dies down in relation to duty, the will must come to the rescue and induce its resuscitation. This doing of one's duty with dogged determination, long after the desire for it or the delight in it has gone out, is perhaps the one and only way to kindle it anew. Fortunately the offer of salvation does not turn upon our good desires but on our moral determination.'

The title of the volume of sermons is *The Love that Lifts* (Epworth Press; 5s. net).

NEW POETRY.

Cecil Roberts.

Charing Cross, and Other Poems of the Period, by Mr. Cecil Roberts (Grant Richards; 3s. 6d. net), is a volume of realistic poetry referring to the war. But its realism is not the outrage that some volumes of poetry have recently been. Mr. Roberts is too good a poet for that. If he is a moralist, as all our poets are at present, he is also an artist. One of the most realistic and least uplifting is called

FUTILITY.

They send me, Charles, long letters on your death,
Full of fair phrases culled from poetry
That do not blind me—let them save their breath;

The nectared lies of immortality,
 The sounding rhetoric, the pompous phrase,
 The talk of supreme sacrifice, the great
 Reward—what are these 'gainst your withered
 days,
 Your dear lost face, the squalor of your fate?
 That you were brave, I know, but still you
 clung
 To life that meant so much; they say you cried
 In that last hour feeling you were so young,
 And desperately fought for life—and died.
 These letters, Charles, they mock me with their
 lies,
 Their borrowed phrases that belittle life
 And love and laughter—I can see your eyes
 As once they glowed, your body like a knife
 Tempered and flashing in a summer sea,
 Or hear your voice enraptured over books,
 Or in the bathroom singing merrily
 At early morn, and days in river nooks
 And tennis sets—these memories all seem
 Like ghosts that haunt your room now you are
 gone,
 And make me think your end is but a dream,
 How can it be the end—at twenty-one?
 But when I read these letters, then I know
 You will not come again, nor does their praise
 Lighten the heaviness of this great blow,
 I cannot kiss your brow, nor see the place
 Where they have left you; as they write of
 fame,
 Your 'splendid gift,' my only thought is this—
 What will they care ten years hence for your
 name,
 Who cares a damn who died at Salamis?

Edith A. Craven.

Edith A. Craven calls her little book *Poems in War Time* (Foyle; 1s. net). But the war is by no means oppressively present in them. The oppression may have been on the author's own spirit and life. But if so she rises above it by faith in Christ. We quote one short, simple, representative poem:

MY DESIRE.

To help a weary soul along life's way,
 To cheer a downcast spirit day by day;
 To live my life that with each setting sun,
 I truthfully may say, 'Thy Will be Done.'

To take a ray of sunshine where I go,
 To help perplexed mankind with truths I know,
 That others, too, with every setting sun,
 In truthfulness may say, 'Thy Will be Done.'

Florette Truesdell Miller.

In *Hadassah: The Star of the Persian Court* (Stratford Co.; \$1.25), Florette Truesdell Miller offers us a poetical version of the Book of Esther. 'I have tried,' she says, 'to set forth the purity of Esther's heart and life as the cause of her great influence with a heathen king, rather than her personal charms; and to show the superiority of her motive, over that of Vashti, which was womanly pride. I have made Mordecai unselfish in his position of non-conformist, obeying God's word in spirit and in letter.' This is the description of Esther as she first appeared to Ahasuerus:

When he beheld her grace, almost divine
 Because her heart was pure, he felt a thrill,
 As if a spirit from a purer world
 Ethereal, had entered and approached.
 And when, her queenly head upraised, he saw
 Her face, he wondered if a vision passed,
 When she answering, fixed her gentle gaze
 Upon his piercing eyes, the clear white light
 Of truth shone there, which looked and saw
 beyond,
 Like a bright, high-shining, heavenly star.

Eric Dickinson.

Mr. Dickinson's volume, *The Ilex Grove* (Blackwell; 1s. 6d. net), opens with five sonnets. We shall quote one of them:

Dear Father God, methinks in ruled love
 I am Thine instrument to make amends
 Unto those lonely lives who from above
 Have caught so little to sustain Thine ends.
 O strengthen me that I may speak for pain
 Where pain so yields in dire abundance grown,
 And hushed the voice of all those thousands
 slain—

O strengthen me to aid the needy thrown!
 So many, oh, so many, know not how
 To balance this fair gift of life who are
 For resting by a spread of Eden's bough!
 May I not take them through moon-waters far

Beyond the tinselled tawdry court of this
Most wretched play to Love's unending bliss?

The rest of the poetry is not so religious as that,
but it is the fruit of the same creative imagination,
and some of it is yet more felicitous in expression.

Elsa Lorraine.

Much of our modern poetry, and strange to say
much of the best of it, is difficult to read and
understand. It is no use complaining. It is no
use calling the provoking obscurity of it a foolish
fashion. Behind every fashion there is either a
social or a psychological factor. We have to
accept it and make the most of it. Elsa Lorraine
is a difficult poet. And her new book *Triptych*
(Blackwell; 3s. net) is as difficult as ever. But
she is a poet. This short poem will prove it:

Silence of God! thou wondrous wall
Against whose weathered stones I lean,
The little green things grow between,
And yet men beat on thee and call:
'What can He mean?'

Thou art so warm with suns of trust,
With the past summers of the lives
Of all His saints—though Science strives
To lay thee level with the dust,
Thy calm survives.

While the world clamours for reply
To all its petty questionings,
Ah me! what peace the knowledge brings
That none shall scale thee so, most High,
That none have wings!

For God alone, some glorious day
Will, of His unexplored estate,
Fling wide the wall as 'twere a gate
And bid all enter, none away. . . .
Meanwhile I wait.

Gerald Crowe.

In the most recent volume of Oxford poetry
published by Mr. Blackwell there were four poems
by Mr. Gerald Crowe, and in reviewing that volume
we quoted one of them. They are here again in

the little volume entitled *Fifteen Poems* (Blackwell;
1s. 6d. net). That Mr. Crowe was so represented
in the Oxford book shows that he was reckoned a
poet by the editors of it; that out of all the poems
in that book one of his was selected for quotation,
shows that we thought him one of the best poets.
The choice of any other poem here will strengthen
that opinion. Take the daring lines entitled

HUMILITY.

Take counsel, O my friend, of your heart's
pride,
And choose the proud thing away. Never
heed
The 'wretched, rash, intruding fools' of the
world;
Nor take the half-truths that life brings old
men
For wisdom; nor the naked indecencies
That purity mongers have shamed children with
For goodness; nor the silly hypocrisies
Of mean minds for humility. But say,
'God is my father. Christ was young and died
To comfort me. The towering archangels
With all their blue and gold and steely mail
Are my strong helpers and mine elder brothers.
The sweet white virgins gone to martyrdom
Calm-eyed and singing are my sisters.' Yea,
Because of all these things keep your heart
proud.
Be proud enough to serve the poor, too proud
To attend the rich; enough to love, not fawn,
And give, not sell. Remember gentleness
Is the heart's pride of understanding, truth
Her greatness that will not be afraid for wrath
Nor flatter favour. This remember also,
The pure in heart shall walk like fierce white
flames
Questing across the world in goodlier hope
And knightlier courtesy than they of the Graal,
For these are they in the end that shall see
God.

Printed by MORRISON & GIBB LIMITED, Tanfield Works,
and Published by T. & T. CLARK, 38 George Street,
Edinburgh. It is requested that all literary com-
munications be addressed to THE EDITOR, Kings
Gate, Aberdeen, Scotland.